

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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One Man, God, and REVIVAL!

By Evangelist John R. Rice

"So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

"Then the fire of the Lord fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."—I Kings 18:20-24, 38, 39.

"Hail! everybody! Ahab, king of Israel at Samaria, by Jezreel, here commands every prophet of Baal to assemble on the seaward slope of Mount Carmel on the third day one hour after sunrise. Assemble the elders of Israel! Elijah, prophet of Jehovah, is come. Obey the king and fail not!"

So may have run the proclamation read by couriers in Jezreel, Samaria and other cities of Israel when, at Elijah's command, Ahab ordered every prophet of Baal and others of Israel who would come, to meet Elijah on Mount Carmel. Elijah had insisted that the four hundred and fifty prophets of Baal and the four hundred prophets of the groves which ate at Jezebel's table must be present. So the king's orders were stern. Not all the people could come, but all the prophets of Baal could come, and, perhaps on pain of death, they were gathered to Mount Carmel, where took place one of the strangest and most wonderful revivals ever witnessed by men!

Elijah was in many respects the greatest prophet Israel ever had. We do not know that he wrote anything, as did Isaiah, Jeremiah and other prophets. But it was plainly foretold in Malachi 4:5 that Elijah the prophet would return to the earth. When Jesus came, His preaching and His miracles were so remarkable that many thought that He was Elijah (Matt. 16:14). John the Baptist came as the forerunner of Christ, "in the spirit and power of Elias" (Luke 1:17). Elijah and Moses were the two characters brought back from the heavenly world to meet Jesus and Peter, James and

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A Greater Priest

Jesus Christ Our Great High Priest Superior to Aaron and the Jewish Priesthood

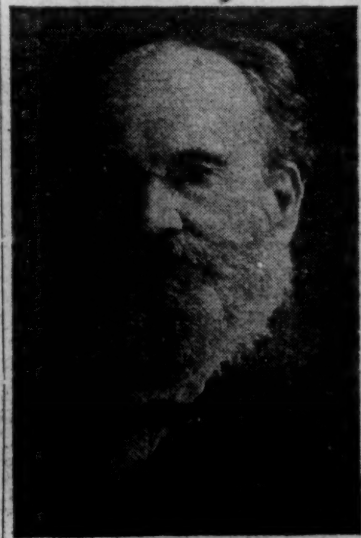
By the late Dr. A. B. Simpson
Founder of the Christian and Missionary Alliance

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."—Heb. 8:6.

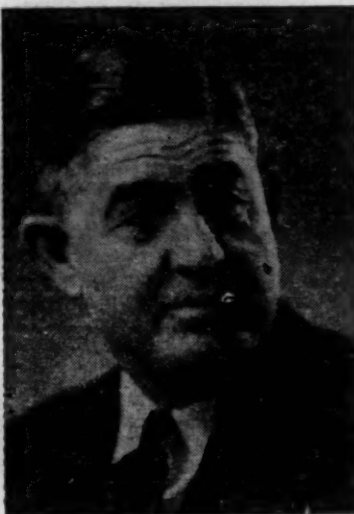
Having shown that our Great High Priest is divine and human, and thus able at once to sympathize with and help us, the author of this epistle next proceeds to show His superiority to Aaron and all the priests of his line. It was very difficult for a pious Hebrew to believe that anyone could succeed or supersede the imposing figure of the great high priest. And so the writer devotes several chapters to a masterly argument to prove the superiority of the Son of God as the One to whom Aaron was but the type and forerunner. In the course of this argument he brings out many points of profound interest and instructiveness, illustrating the connection between the Old and New Testament, and showing with

great beauty and power the

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Rev. A. B. Simpson



Dr. John R. Rice

Bloodhounds on Your Trail

By Missionary Norman Lewis
Casilla de Correo 2689 Buenos Aires,
Argentina, South America

"Sin, when it is finished, bringeth forth death."—Jas. 1:15.

Just eight words, solemn and terrible! God is speaking, showing men the sure result of sin. Sin will track you down. It will get you at the last. No man who plays with sin will beat the game. At long last sin always produces death, spiritual death—that everlasting, hopeless separation from God and all that is good.

What is sin? Here in Argentina the word "sin" is practically limited to mean sexual excesses. People here think sin means only that. But the Bible reveals much more, and we need to know what God calls sin instead of speculating on human opinions. The Word of God says, "Sin is the transgression of the law" (I John 3:4). The law of God pro-

hibits blasphemy, hate, adultery, fornication, robbery, covetousness, evil speaking, and other sins. Whoever does these things breaks the law of God and sins.

The Apostle Paul says, "Whatsoever is not of faith is sin" (Rom. 14:23). That is, every action of doubtful character is sinful. What a lot of common practices are



By President V. Raymond Edman, Ph.D.
Wheaton College, Wheaton, Illinois

Exam on Socialism

The end of May is a lovely time of the year—blue skies, green lawns, flowers in abundance, crops growing in broad American acres, the singing of birds in the land. Really the only material shadow that is cast across young hearts on campus is the prospect of final examinations.

Do you remember the good old days when for you also the night before the examination was a "Revival of Learning"? All the knowledge that should have been accumulated during the semester or school year had to be acquired before the dawning of the new day and the inevitable examination?

But you are not in the little red schoolhouse, or in Wheaton,

and therefore you are free from finals. Really? I suggest therefore that you take an examination just for your own information. The questions have been prepared by experts of the American Economic Foundation and after you have read each question carefully you check "Yes" or "No" as you see

(Continued on page 11)

What Jesus Is

To the artist He is the one altogether lovely—Song of Sol. 5:15
To the architect He is the chief corner stone—I Peter 2:6
To the astronomer He is the sun of righteousness—Malachi 4:2
To the baker He is the bread of life—John 6:35
To the banker He is the hidden treasure—Matthew 13:44
To the builder He is the sure foundation—Isaiah 28:16
To the carpenter He is the door—John 10:7
To the doctor He is the great physician—Jeremiah 8:22
To the educator He is the great teacher—John 3:2
To the engineer He is the new and living way—Hebrews 10:20
To the farmer He is the sower and Lord of harvest—Luke 10:2
To the florist He is the rose of Sharon—Song of Solomon 2:1
To the geologist He is the rock of ages—I Cor. 10:4
To the horticulturist He is the true vine—John 15:1
To the judge He is the only righteous judge of man—II Tim. 4:8
To the juror He is the faithful and true witness—Rev. 3:14
To the jeweler He is the pearl of great price—Matthew 13:46
To the lawyer He is counsellor, lawgiver, and true advocate—Isaiah 9:6
To the newspaper man He is tidings of great joy—Luke 2:10
To the oculist He is the light of the eyes—Proverbs 29:13
To the philanthropist He is the unspeakable gift—I Cor. 9:15
To the philosopher He is the Wisdom of God—I Cor. 1:24
To the preacher He is the Word of God—Revelation 19:13
To the sculptor He is the living stone—I Peter 2:4
To the servant He is the good master—Matthew 23:8-10
To the statesman He is the desire of all nations—Haggai 2:7
To the student He is the incarnate truth—I John 5:6
To the theologian He is the author and finisher of our faith—Hebrews 12:2
To the toiler He is the giver of rest—Matthew 11:28
To the sinner He is the Lamb of God who takes the sin away—John 1:29
TO THE CHRISTIAN HE IS THE SON OF THE LIVING GOD, THE SAVIOUR, THE REDEEMER, AND THE LOVING LORD.

clearly shown to be wrong by this Bible definition of sin!

The Apostle James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). When men do not do what they ought, they sin. Every wicked, rebellious person ought to abandon his sin and surrender to Jesus Christ. Not to do so is to sin.

Peccadillos

The human family try to excuse what they consider little sins, those in the "white lie" class. But God is holy and will judge every sin. Before Him there is no such thing as a little sin. By its very nature sin is an offense to God, and cannot go unjudged. No grain of sand is little in the mechanism of a watch. No inkstain goes unnoticed on the snowy tablecloth.

Robert Browning in one of his stories tells of a beautiful girl with golden hair. She was an invalid, and when she reclined with her beautiful golden locks upon the white pillows, she appeared to be the personification of purity and holiness. Her last request was that no one should touch her hair. Years later when it was necessary to open her grave, golden coins were found in the place where her head had rested. In spite of all her purity, she had a covetous heart. Sin is present in every human heart. Not even the best human character can

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Rev. Norman Lewis



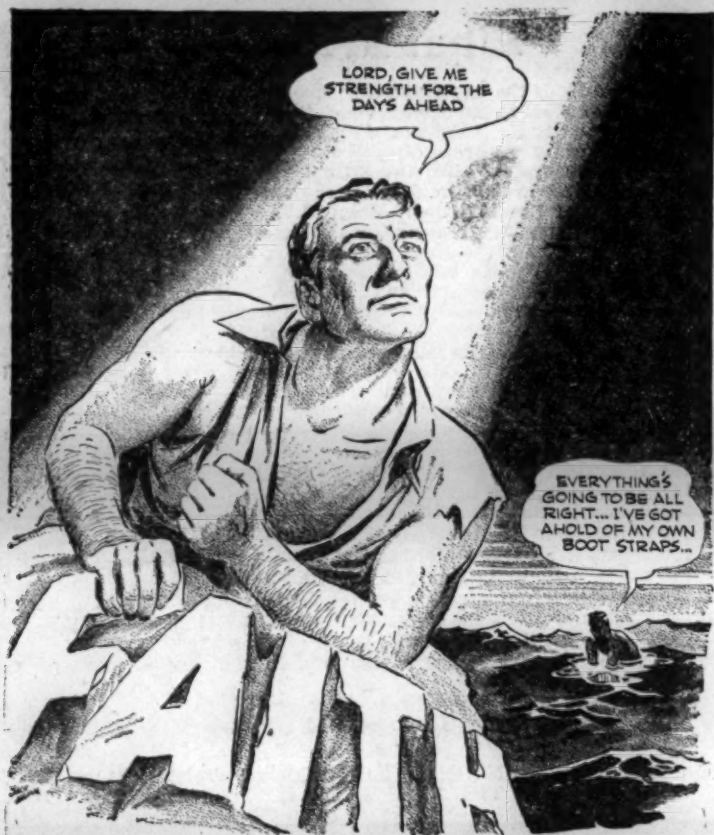
AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher
EVANGELIST BILL RICE, Associate Editor
GRACE RICE MACMULLEN, Circulation Manager

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"AND JESUS ANSWERING SAITH UNTO THEM, HAVE FAITH IN GOD." — MARK 11:22

Prize Letters From Letter Month

Letter Month is closing as this issue of *The Sword* is prepared. Hence we here publish the last group of prize-winning letters from Letter Month. The first letter will receive a \$5 merchandise certificate good to apply on anything we sell. Other letters will receive a \$2 merchandise certificate.

Sword Is "Assistant Pastor"

Rev. Ray Noland of Delco, North Carolina, writes how *THE SWORD OF THE LORD* is being used in his church.

He says,

"Dear Dr. Rice:

"*THE SWORD OF THE LORD* is my 'assistant pastor.' It preaches several sermons every week to people who will not come to church. It visits the sick and is able to visit much longer than I. We have fairly well 'seeded down' this area with subscriptions to *THE SWORD OF THE LORD*. We mailed in one hundred and seventy-one subscriptions at one time. I have received many enthusiastic reports from those receiving the paper. I will appreciate receiving a copy of *Poems That Preach*.

"I am enclosing a check for five dollars (\$5.00). I want five hundred copies of 'What Must I Do to Be Saved?' at the special price of one cent each. We have placed over five hundred of these in the hands of interested people in the past year. One of my church members told me recently that she received the assurance of her salvation as a result of reading this tract. The young people of the church are making tract boxes to place in strategic places and this order is a part of the plan to keep them filled.

"Your fellow-worker in Him"
(Signed) Ray Noland
Delco, North Carolina

We trust this letter will be a suggestion to other pastors and church workers. Why not seed down your area with subscriptions as did this good church? Note that young people like to help make tract boxes and keep them filled with the booklet, "What Must I Do to Be Saved?" and thereby can win many souls.

What Sample Copies of The Sword Did

Mrs. Paul Connors of Quakertown, Pennsylvania, writes the following fine letter.

"Dear John Rice:

"I feel sure you would like to hear what you have done for me. Until a few weeks ago, I never even heard of *THE SWORD OF THE LORD*. Two weeks ago I found a sample copy in my mail box with my name on it. I am still puzzled over how you got my name, but one thing I feel sure of, the Lord had a hand in it.

"You see, I have been under conviction for a few months, but somehow I couldn't seem to get a clear picture of salvation. This week I received a second copy of your paper. I have read both papers from cover to cover and lots of the things that had me puzzled were made clear to me through your paper.

"Thank God that my name was on your list. Here and now I want to subscribe for *THE SWORD OF THE LORD* and some of your other books.

"I truly feel that God meant for me to have it. Please pray for me as I am yet new in Christ, that I will not falter or be led astray. God bless you and your wonderful paper."

(Signed) Mrs. Paul Connors
R. 2
Quakertown, Pennsylvania

That suggests that every subscriber would do well to sit down and make a list of those who ought to receive sample copies of *THE SWORD OF THE LORD* and who might subscribe for themselves. Here is a woman who was turned to Christ and found the assurance of salvation through two copies of *THE SWORD OF THE LORD*. Immediately she sat down and sent in her own subscription. Will you make a list with names and addresses of people who are interested in spiritual things, saved people who would possibly subscribe for themselves? Give accurate names and addresses and we will send each of them three sample copies of *THE SWORD OF THE LORD* without cost. Do not get lists of names from

THE EDITOR'S Notes by John R. Rice

The editor will be traveling far and near this summer. But please address all mail to him at Wheaton, Illinois. It will be surer to reach him, will be forwarded airmail the same day.

That Biloxi, Mississippi, Conference

Three days ago I returned from the Sword Conference on Revival and Soul Winning at Methodist Seashore Assembly Grounds, Biloxi, Mississippi, held June 1-6. The attendance was not large but it was encouraging, with people present from eight or ten states including, I remember, Texas, Louisiana, Mississippi, Tennessee, Alabama, Illinois, Florida, etc. We had a blessed program; many sweet experiences. A young air force officer, graduate of the University of Tennessee, surrendered to preach. A number were saved. About one hundred preachers, we suppose, attended the various services.

Ministers begged us to return for such a conference next year. Pastor W. R. Storie, of Ocean Springs Baptist Church, made a motion that the ministers and workers present urge the Sword of the Lord to put on such a conference next year and pledge their wholehearted support to fill the accommodations and see that a crowd three or four times as large attend. It is not surprising that we lost hundreds of dollars on this first conference because it was the first in a new area and because we had such a rich program, with fine speakers

telephone books or other groups of uninterested and worldly people, unless you are willing to pay for the papers sent.

Pastor Wins Sister Through "What Must I Do to Be Saved?" Booklet

From Nanton, Alberta, Canada, comes the following letter.

"Dear Brother Rice and Labourers:

"*YOUR SWORD OF THE LORD* has been coming to my desk for the past four years. My heart has been blessed and stirred as I have read the sermons and items on the work of the evangelists. How I praise God for raising up such a paper! Among the religious papers and magazines coming to my desk, yours is the best and the one in which I have found helps for my pastoral work.

"I am also a Book Club member and the books which I receive from you are the best. They are scriptural and deep meditation, which we need in these modern times when the world is being tossed about by every wind of doctrine.

"The booklet, 'What Must I Do to Be Saved?', is a great book. I use it much in my pastoral work. Brother Rice, my heart was thrilled the other day, after sending your booklet to my sister, 18, in Nova Scotia, to receive from her the booklet signed, taking Christ as her Saviour. She said she was 'thankful to God for the booklet, 'What Must I Do to Be Saved?'"

"Thank you for *THE SWORD OF THE LORD*. Please send me *Poems That Preach*.

"God bless your labours for Him."

(Signed) Rev. H. E. Reynolds
Nanton Baptist Church
Nanton, Alberta, Canada

How One Man Uses Sword Literature

James D. Jordan, Sr., found great blessing for himself in the Sword literature and now has set out to see that thousands of others are blessed as he was. You will like his letter, from Dayton, Ohio. He says,

"Dear Brother Rice:

"My writing is not as good as I wish it were as I cannot express my feelings and the blessings God has given me through the use of the Sword reading material.

"I hungered so much for the
(Continued on page 4)

brought from afar, and with much advertising.

I worked hard, attended five services daily plus a prayer meeting. I only missed hearing one message, and missed one prayer meeting. Mrs. Rice and my secretary, Miss Viola Walden, and I drove 2,020 miles to and from the conference and while there, and returned exhausted but happy.

How Preachers Are Helping the Sword

At the Biloxi Conference we were rejoiced to see that godly pastors and evangelists are taking increased responsibility for spreading the work of the Sword of the Lord. A Florida pastor of a large church announced publicly that he is going home to ask the church to put *THE SWORD OF THE LORD* in the budget for every resident family of the church. Another pastor present rose to say that his church had already seen that *THE SWORD* was sent to every family in the church. A man and wife told how one Sunday School class in their Southern Baptist Church sends \$10 a month to the Sword Free Literature Fund, and the women's missionary society of the same church sends another \$10 monthly.

A man and wife came to me after having a private prayer meeting about *THE SWORD OF THE LORD*. They had agreed that within the year they would either sell one hundred subscriptions or would pay for as many of the one hundred subscriptions as they could not sell to others.

A number of pastors asked for sample copies of *THE SWORD OF THE LORD* to give to their church congregations and agreed to try to enlist all the families in the church as subscribers for *THE SWORD OF THE LORD*. In some cases the church will vote to put *THE SWORD OF THE LORD* in the budget for every family, and they feel that this will be one of the best investments for the spiritual growth and liberality of the church members that they can make. In other cases a Bible class will take the responsibility of paying for the subscriptions for every family. In other cases the sample copies will be given out and every family urged to subscribe. We suggest that any pastor who wishes to give out sample copies to his congregation, and who will appoint someone to take subscriptions and urge his people to subscribe, will be sent free the number of samples that he promises to use; and, if he desires, subscription envelopes. Or where *THE SWORD* is put in the church budget for the resident families, we will make a special price. And the subscriptions may be paid for by the month if preferred at a very, very nominal figure. Nearly any church could pay ten cents per month per family to have *THE SWORD OF THE LORD* sent to every home in the church.

A number of evangelists took sample copies of *THE SWORD OF THE LORD* and will give them out in revival campaigns and then offer to take subscriptions.

This burden is everybody's burden. If you are concerned to make Christians into soul winners, to stir revival fires, to answer the questions of young people, to shut the mouths of infidels, to stir Christians to holier living, then you should help. What can you do to see that *THE SWORD OF THE LORD* goes to every home in your church? Please write and we will suggest or cooperate in any way we can.

The Editor's Engagements

June 15-29, in a revival campaign with the Foothill Boulevard Baptist Church, Rev. G. Archer Weniger, pastor, Oakland, California.

July 1-4 in Chetek, Wisconsin, in an annual Bible conference on beautiful Lake Chetek, Pastor M. R. Siemens, director.

July 7-11, at Lake Louise, Toccoa, Georgia, in a Sword Conference on Revival and Soul Winning. Other speakers include Dr. Jesse M. Hendley, Dr. Bob Jones, Sr., Dr. Lee Roberson, Dr. D. A. McCall, Evangelist Bill Rice, Song-leader J. Stratton Shufelt.

July 13-20, at Cumberland Conference on the Bill Rice Ranch, nine miles from Murrefreesboro,

Tennessee. A work conference. Those who work four hours a day will be provided with meals. Speakers include Bill Rice, Dr. Lee Roberson, Dr. D. A. McCall, John R. Rice, Rev. Woodrow Medlock. This is rough camping out. Bring own bedding.

August 10-15, Sword Conference on Revival and Soul Winning at First Baptist Church, Fort Smith, Arkansas. Other speakers include Dr. E. J. Daniels, Dr. J. Harold Smith, Dr. Lee Roberson, Evangelist Bill Rice, Mr. Fred Hawkins, Evangelist Howell Smith.

August 18-22, at Medicine Lake, Minnesota, the annual Minnesota Baptist Conference.

August 23-31, Central Manor Camp Bible Conference near Washington Boro, Pennsylvania.

September 4-5, First Southern Baptist Church, Winfield, Kansas. Rev. Eldridge L. Miller, Pastor. Dr. D. A. McCall will also speak.

September 28-October 5, Watertown, South Dakota, with the annual northwestern district conference of the Christian and Missionary Alliance.

October 12-November 2, city-wide revival campaign, Moncton, New Brunswick.

November 9-16, tremendous Conference on Revival and Soul Winning, sponsored by Sword of the Lord, at Beth Eden Baptist Church, Denver, Colorado. Other speakers are Dr. Lee Roberson, Dr. D. A. McCall, Evangelist Bill Rice, Evangelist Ed Nelson sponsored by Conservative Baptist pastors of the Rocky Mountain area, and other Christian leaders.

November 16-30, revival campaign, Beth Eden Baptist Church, Denver, Colorado.

I hope my friends will clip out and preserve this list, and come to meet me when possible and to pray regularly for the blessing of God upon these services.

Letter Month Over

We have had a tremendous response during Letter Month which closed June 10. As this is written June 11, the last mail of Letter Month has not yet arrived. We will have sent over four thousand copies of *Poems That Preach*, many, many copies of *Bible Facts About Heaven*, absolutely free. We will have received thousands of letters from our friends. Somewhere between one-half and one-third of all the letters, we estimate, have come from ministers. We are publishing in this issue of *THE SWORD OF THE LORD* the last group of prize-winning letters. But there are good comments that may be used at other times. We are deeply grateful for all the kind words and all the suggestions which were offered. And how we thank God for the assurances that readers pray for the Sword of the Lord. Will you make that a daily habit and a daily joy? Surely, if a good Christian prays for his pastor, and prays for foreign missions, he should pray for the Sword of the Lord. We have burdens more than we can carry. We have needs that only God can supply. But thank God, Christ is adequate and He will help us. We will be telling more about expansion plans soon, God willing. Meantime, we hope that thousands of our friends will put *THE SWORD OF THE LORD* in your will. Others should make regular contributions to the tremendous building program which we expect to launch as soon as possible, and to the regular burdens of Free Literature and other causes. Some churches should send a definite amount monthly putting the Sword of the Lord Foundation, this non-profit corporation for Christian work, in the budget, just as they would put good Christian schools or foreign mission work. We know of nowhere where prayers and funds will go further for the Lord than in this work God has blessed us with. Some should purchase annuities with the Sword of the Lord whereby they may receive a larger income on their money than from loans, and upon their death allow the money to be permanently invested in the tremendous work of the Sword of the Lord Foundation. If interested, please write to me.

We will have an article soon, God willing, on suggestions made in Letter Month letters. Thank you!

Cumberwood Calling!

First Conference at Bill Rice Ranch, Murfreesboro, Tenn.
July 13-20

By Evangelist Bill Rice

I believe the pioneer conference at the Cumberwood Christian Retreat, Bill Rice ranch near Murfreesboro, Tennessee, that will be conducted July 13 through 20, is going to be one of the greatest conferences the Sword of the Lord has ever conducted. There is always something especially sweet about first things—the first days of marriage, the first baby, the first bicycle or pony a boy or girl ever owns, etc. And this will be a historic conference, the first rugged, out-of-doors, hardworking, soul-stirring, heart-changing, faith-building conference of the Cumberwood Christian Retreat. In spite of the hardships you will have to endure—and they will be many—I do hope you will plan to come.

Come and Rough It

I say there will be hardships physically—and there will be. Remember that you must furnish your own sleeping equipment, including blankets, sheets, pillows, cots, sleeping bags, or whatever you plan to use. You must furnish your own eating and cooking utensils and some of the cooking will be done over campfires. At first we plan to have a tent for women to sleep under and the men may have to sleep out in the open. After we get the dining hall up, perhaps the women can sleep in it at night; and the men change to the tent. Until we get some seats built we may have to sit on the ground on blankets, etc., for the first services. Please consider this carefully—if you come prepared to rough it! I have tried to make this clear in every article and in every letter that I have written.

They Are Coming

Already we have heard from people that they are going to come for this "Christian workers' conference."

A letter from Mrs. Cora S. Yates of Eldorado, Illinois, says she and Mr. Yates and two other families are going to come to be in the conference.

A wonderful letter from Rev. Ernest J. Dunn of Kempton, Indiana, tells that he and his wife and youngster are going to come. He says he one time carried a card in the carpenters' union and wants to work on the cottages. His lovely wife will do all that she can to help along, and his daughter, Lois, who is fourteen, will help all she can. Brother Dunn stirred my heart when he said, "We are interested in having a part in the building of this project. That is what appeals to us. Do you think you could use us to advantage?"

I'll say we can!

J. T. Mayes of Birmingham, Alabama, writes to say that he and a young Christian friend plan to come to help work. He was saved the day after Christmas in 1949 and has been called of God to preach; and he knows he will get a blessing from the conference and he wants to help all that he can.

Sergeant first class Glenmore Drasher who is now stationed at Fort Campbell, Kentucky, writes to say that he and his wife heard us at Lake Arrowhead, two years

ago; and they are asking for a leave to come to Cumberwood.

Mrs. Faith Nelson of Rock Island, Illinois, writes to say that she and her seventeen-year-old son expect to come and rough it. They have sleeping bags and expect to have the time of their lives!

And so it goes: we are expecting people from Elkhart, Indiana; Pontiac, Michigan; Minneapolis, Minnesota; Des Moines, Iowa; Rockville, Indiana; Wheaton, Illinois; Elmira, New York, and all adjoining southern states.

Wear Work Clothes

Remember that we will be camping out and you will want to wear suitable clothing. Let men wear work trousers or overalls or at least bring along an extra pair that you can wear if you want to do so. Let women wear suitable dresses but please remember, girls, NO SLACKS AND NO SHORTS! We want to set a pattern for godly Christian living; and we believe that our wearing apparel is important; and so we ask that no girls or ladies wear slacks or shorts. For riding you will find culottes the most comfortable and they are easily made. (Culotte is a divided skirt—looks like a skirt but is divided for ease in mounting and riding a horse. Modest, comfortable and appropriate.)

Food Free for Workers

Remember that if you plan to work four hours a day, we will give you a meal ticket free. If you do not feel like working, then your meals will cost you only \$2.00. Children under twelve years old will be half price or \$1.00 a day.

No Children Without Parents

I am so sorry that we do not have accommodations for children whose parents are not along. Several have told us that they were sending their boys and girls to be in the conference. But in the nature of the case, we do not have any counsellors, do not even have dormitories, have no one to see about their food, etc.; and so we must ask you not to send any children by themselves this year. We will be glad to have young people sixteen years old or older to come alone or with their friends; but children of a younger age probably ought not come unless there are older people who will take responsibility for them. And it must be clearly understood that the teen-agers sixteen and over who come are to obey rules, work under supervision, attend all the services. I believe they will find it a wholesome and happy time if they are willing to come and work and play and worship with the rest of us.

How to Get to Cumberwood

Murfreesboro is located on Highway 41 between Nashville and Chattanooga, Tennessee. Nashville is the center of travel north and south and east and west. From Nashville take 41a for about twenty-four miles until you come to Highway 96, which is called the Franklin Road. Turn left for about five miles; and there will be a grocery store on the left and the Bill Rice ranch on the right. You will have no trouble in finding it. From Murfreesboro simply drive out to Franklin Road for nine miles—and there you are. If you come by plane or train and will notify us in advance, we will try to have someone meet you.

Tourist Cabins and Motels Available

Some perhaps would like to rent a tourist cabin or a room in a motel; and there are several fine motels and tourist camps near Murfreesboro. I feel sure we could reserve one for you if you would let us know in advance. I do not know just what they rent for but I would imagine they are about the same as they are in your own home town.

Book Reviews

BOOK REVIEWS IN THIS COLUMN
WILL USUALLY BE BY JUDGES
OF THE SWORD BOOK CLUB
AND WILL BE SIGNED

THE LIFE AND JOURNEYS OF PAUL. By Charles Ferguson Ball. Moody Press, Chicago, Illinois. 315 pages, \$3.00.

A masterpiece! Thoroughly planned and carefully executed, beautifully written, excellently printed, with splendid illustrations, many of them in color, this volume is indispensable for young people. The background and early life of Saul of Tarsus, the beginnings of Christianity with the ministry, death and resurrection of the Saviour, and the outpouring of the Holy Spirit on Pentecost, the anger of the young Pharisee against the Christians and his dynamic conversion to the faith, and then his undaunted service for Christ in the face of the greatest difficulties, Paul is graphically portrayed and all is forcefully told. A magnificent contribution to Christian literature for young people, and for older ones as well.

DR. V. RAYMOND EDMAN

SIMPLE SERMONS FROM THE BOOK OF ACTS. By Herschel Ford. (Volume 2). Zondervan Publishing House, 183 pages, \$2.00.

This is the second volume in this series. It is composed of 14 sermons covering chapters 15 to 28 of Acts. In it the author takes us back to the early church and reminds us of what God can do through those who are yielded to Him. In these days of decline in spiritual power we desperately need that remembrance. The sermons seem to be recorded pretty much as they were delivered and so retain the charm, the simplicity, and the urgency of the spoken word. The book will take its place with volume 1 as a fine contribution to the study of this important part of the church's history.

DR. T. ROLAND PHILLIPS

SERMONS AND OUTLINES ON THE LORD'S SUPPER. By Alexander MacLaren, F. B. Meyer, Charles H. Spurgeon, and others. Baker Book House, Grand Rapids 6, Michigan. 100 pages, \$1.75.

The Baker Book House has rendered a real service in issuing *Sermons and Outlines on the Lord's Supper*. It is a timely volume. The messages were written by great Gospel preachers. Many pastors will find help, inspiration and blessing in reading the sermons, also in the study of the outlines presented. Then the list of hymns and poems will broaden his vision and prepare him for a richer spiritual leadership in preparation for the Holy Communion services.

DR. HENRY HEPBURN

EVANGELISM IN ACTION through Christ-Centered Messages. Twelve Evangelistic Sermons by C. Wade Freeman, Frank Weeden, C. B. Jackson, Jesse Yelvington. Van Kampen Press, Wheaton, Illinois. 112 pages, \$1.50.

Four highly-regarded Texas evangelists, members of the evangelistic staff of the Baptist General Convention of Texas, have collaborated in bringing out twelve evangelistic sermons—three by each. Each section is headed with a brief biographical sketch of the author. Every message is thoroughly scriptural, definitely evangelistic, and given with unmistakable heart power. They cannot but be suggestive and helpful to all interested in giving the simple Gospel to lost people.

DR. JOHN L. HILL

PROFITABLE BIBLE STUDY. By Wilbur M. Smith. W. A. Wilde Co., Boston, Massachusetts, 222 pages, \$2.00.

Dr. Smith has rendered a great service to all who desire to know more of the Word of God. Since the first edition of this book a number of years ago, it has proven a guide to thousands. The book is practical and inspirational. The section on "Bible reading habits" (Continued on page 7)

SWORD FAMILY ROUNDTABLE

Some Greatly-Used
Christian Leaders'
Comments on
THE SWORD
OF THE LORD



MR. FRANK W. SHERIFF is Executive Secretary of the Christian Business Men's Committee of Chicago, and is one of the founders of the CBMC movement. He presides over the daily noonday radio program from Victory Center for Servicemen (a CBMC project) broadcast over WMBI.



To the desk of a busy Christian comes many splendid periodicals and much good Christian literature. Time will not permit one to read all of the good things coming to his attention. The answer as far as I am concerned is to select those periodicals and magazines that will do the most for me in the shortest time. The *Sword of the Lord* published by Dr. John R. Rice is preferred reading in my home. The splendid articles from the pens of such greatly used men, covering such a variety of subjects have contributed much to my instruction and inspiration. For a number of years I have greatly enjoyed the *Sword of the Lord*. After going the rounds of my immediate family we see to it that the paper is placed in other hands where in our judgment it will continue its ministry. Not infrequently I am led to send in a subscription for friends in various parts of the country because I believe the *Sword of the Lord* has a well rounded ministry not only to ministers of the Gospel and Christian workers but to the average child of God facing the many problems characteristic of our day. I should add that the *Sword of the Lord* finds a regular place in the library in Victory Center for servicemen. I consider the *Sword of the Lord* one of the best weekly publications before the Christian public.

Sincerely in His Name,

Frank W. Sheriff
Executive Secretary

FWS:md

Dr. Bob Jones Says:

Dr. Gilbert Stenholm, our director of religious activities, has handed me the following figures which we think our friends, especially the ones who have been contributing to the Student Loan Endowment Fund, would like to have. There are 167 of our graduates on 50 foreign mission fields. There are 50 of our graduates now ready to leave. There are 75 other graduates of Bob Jones University who will be going to the mission field in a short time. These missionaries are working under 34 missionary boards. The average number of people that attended the mission prayer band during the last school year was 541. There were 1,200 ministerial students matriculated during the school year that has just closed. These ministerial students have conducted during the last year 73,181 public services. They have dealt personally with 162,885 people about their soul's salvation. They have a record of 43,190 definite decisions for the Lord Jesus Christ. They have put into the hands of people 2,772,245 Gospel tracts explaining the plan of salvation. Last summer the ministerial students from Bob Jones University traveled 1,303,000 miles on extension work and during the school year, they traveled on weekend extension 4,126,943 miles, which means that the ministerial students from Bob Jones University since June, 1951, traveled 5,426,953 miles in their effort to win the lost to the Lord Jesus Christ. Dr. Stenholm tells me that these figures are only a partial report, that he has not a full report of the number of conversions and number of services conducted. If he had a full report, Dr. Stenholm says, the figures would be much larger than the ones we have submitted.

My friends, these figures we have quoted will give you a

little idea of how God is using Bob Jones University. The school's influence is world wide. Remember, the students that go out from Bob Jones University are sound in the faith. They are well trained. They have a passion for the lost. They know how to win people to the Lord Jesus Christ. These students realize that their first business is to get people saved. We are appealing to you Christian people who are interested in the type of work Bob Jones University is doing to invest some of the money which the Lord has put into your hands to help us help students who are not able to pay all of their expenses. Remember that we need now about \$260,000 to reach the million-dollar goal for the Student Loan Endowment Fund which we are raising. Remember also that half of the money that Christian people send in for this fund will be set aside for the direct spread of the Gospel on the mission field and the other 50 per cent will go into the Student Loan Endowment Fund and the amount that we are raising at this time for the Student Loan Endowment Fund will be used exclusively to help young people who are going into full-time Christian work especially on the the mission field. It is impossible for us to tell you everything that we would like for you to know. The Lord is with Bob Jones University. He called this school into existence to give a special Gospel emphasis that is needed all over the world at this time. Now, please help us by making a gift to the Student Loan Endowment Fund and missionary fund. Please let us hear from you promptly, and please keep praying for us. Thank you and God bless you.

BOB JONES, Founder
Bob Jones University
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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
By the Editor

EVANGELIST JOE B. RICE saw the blessing of God upon his ministry in the First Baptist Church of Walton, N. Y. There were 7 first-time decisions for Christ, and 10 family altars established during this campaign. The pastor, Rev. Dick Benoit, writes that this is the best campaign they have had in years, and as a result of these meetings a daily broadcast has been undertaken.

Rev. Donald Grollmund of the First Baptist Church of Daingerfield, Texas, speaks highly of the ministry of Evangelist Joe B. Rice in a recent campaign. He says his quiet but convincing manner brings his audience very close to him. This pastor hopes to have Evangelist Rice return for another campaign.

EVANGELIST J. H. MELTON reports 49 conversions during two recent campaigns in Arkansas. A record Sunday School attendance was established in the West Side Baptist Church of Little Rock, with 18 decisions for Christ. The Gosnell Baptist Church of Blytheville reported 31 conversions and a record Sunday School attendance established.

EVANGELIST DOLPHUS PRICE reports 10 conversions, and a large number of tithers enlisted during a recent series of meetings with Herman McGonigal, pastor, First Baptist Church of Reynolds-ville, Pa.

The First Baptist Church of Elkton, Maryland, saw a time of revival during the recent meetings with Evangelist Price. There were 16 conversions. Brother Price reports this a great challenge in a community of much modernism and great wickedness. He reports an invitation for a month's tent campaign next year.

EVANGELIST J. OSCAR WELLS was recently privileged to minister in Belmont Bible Church, Anderson, Indiana, with the Rev. Steward Webber. There were 16 reported conversions and 7 family altars established. Rev. Wendell Johnston of the Community Bible Church of Lowell, Indiana, reports a real revival during the seven-day series of meetings with Evangelist Oscar Wells. There were 7 conversions, mostly adults.

Evergreen Christian Church, New Albany, Pa., experienced revival blessing during the series of meetings with **EVANGELIST CLAUDE McDONALD**. God dealt with many church members during these meetings and there were 16 conversions.

Rev. Paul Johannaber, pastor of the Hillside Baptist Church, Aurora, Illinois, speaks highly of the ministry of **EVANGELIST RAY CUTCHIN** during a recent revival effort. There were 49 reported first-time decisions for Christ.

Some outstanding conversions were reported in the Emmanuel Baptist Church of Monaca, Pennsylvania, during the recent revival meeting with Rev. Cutchin. One lady 65, a man 55 years of age, and several Catholics, were saved. There were 19 conversions and 12 family altars established. Rev. William Koltovich pastors this growing work.

EVANGELIST JIMMY THELFALL returned to the Third Street Baptist Church of Cordele, Georgia, to minister in another revival effort with pastor Woodrow Finger. There were 15 conversions, 39 rededications, and 12 family altars established during this effort.

The Lord blessed the ministry of Rev. Threlfall and his songleader Ellis Zehr, to the salvation of 19 souls during a revival meeting in Calvary Baptist Church of Jer-

sey Shore, Pennsylvania. A man and wife were led to the Lord in their home by the evangelist and Pastor James Rosner, because a neighbor became burdened for them. This couple then made their public confession and attended the meetings night after night. The last night of the campaign this lady's youngest sister was saved. God does hear the cry of a burdened heart.

EVANGELIST KENNETH CHAPMAN recently closed a meeting in the First Baptist Church, Pikeville, Tennessee, with the Rev. Everett Bixler. This is a small mountain town, and the largest crowds were reported night after night during the campaign. There were 10 conversions and 20 family altars established during this meeting.

EVANGELIST MERV ROSELL reports a blessed month-long campaign, April 13 through May 11, in Philadelphia. Services were held in Convention Hall, then the Arena. It is reported that "total decisions ran close to 2,000." Mrs. Billy Sunday, 83-year-old widow of Billy Sunday, Dr. Charles E. Fuller, Dr. Percy Crawford, Dr. Oswald J. Smith and others appeared on the platform. George T. B. Davis conducted a prayer crusade. June 1 the Rosell Party opened a sixteen-day Bay Area crusade in Oakland, California.

EVANGELIST BILLY GRAHAM has had a great campaign in Houston, closing in the Rice University Stadium. We received the following telegram from Billy Graham: "Keep praying for Houston. Sixty thousand present Sunday night for largest meeting in our ministry. Fifteen hundred responded to invitation. Crusade continuing additional week by unanimous invitation. Team feels this meeting greatest in our experience. Entire area shaken. Crime statistics have taken sudden decline. Hundreds of outstanding civic leaders have been converted. Newspapers normally reticent have gone all out to cover crusade. Pray for continued blessing this week in Rice Stadium nightly where crowds averaged sixteen thousand last week and for closing meeting next Sunday. Deeply appreciate your loyal support."

A recent report from **EVANGELIST BENNY BATES** of 1204 Larkwood, West Covina, California, tells of God's rich blessings on a revival Brawley, California, where he ministered for two weeks. As a result of the meeting, three young men surrendered to preach the gospel. The evangelist reports more than a hundred decisions during the two weeks.

EVANGELIST EDDIE WAGNER and songleader, **JIM STOUTENBOROUGH**, conducted a revival in the Mizpah Presbyterian Church, Paducah, Kentucky, May 12-25. The pastor, Rev. Joe C. Gardner, reports 56 first-time decisions, 30 additions to the church, 32 young people dedicated their lives to the Lord's work, and many others made various decisions for the Lord.

Important Memo--

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Subscription Dept.
214 W. Wesley, Wheaton, Ill.

Prize Letters

(Continued from page 2)

blessed truth and desired to know more about God and what He had in store for me, so I read almost every piece of literature I came upon that looked religious. I was pretty much confused and mixed up until one day I found one of your books in a church library and began to read it. The Lord spoke to my heart and seemed to say, 'Here is where you can get all the good food your soul desires.' Praise His name, I have had a real picnic; and I am still eating of the words of life which are sweeter than honey from out of the comb.

"I am also taking the books to the T. B. hospitals for the patients to read who wish to do so. I also buy books for the new converts to study, and praise God, He has used them for His glory.

"Brother Rice, I have seen God work through your paper, THE SWORD OF THE LORD, to bring souls to the saving knowledge of Christ and also call Christians out to work for Him, as some of these boys are now preaching or going to school studying.

"I heard one of the young preachers whom I had not seen for two years and on Mother's Day preach in the absence of our pastor at the evening services; and he preached from one of your sermons, 'Heroes and Cowards.' I know the young man still receives THE SWORD and the Lord is blessing his ministry.

"I have seen old men saved at the point of death, and God raised them up to live for Him a few months and glorify His name through studying of THE SWORD material.

"You asked me to state which of the Sword literature I liked the best. I will answer by asking which spoonful of honey tastes the sweetest?

"I have used the fifteen cent books for passing out to different ones I meet. I saw God's blessing on using the *Sunday or Sabbath* to save two Seventh-Day Adventists and perhaps many more that I do not know about. It is a great truth that we need more teaching on.

"The booklet, *Never Alone, Never Forsaken*, is used by the wife and I when we visit the sick and to comfort the ones who have lost loved ones. How God has used this book I will never know as everyone I give it to praise it highly! My mother has read it and told me on May 3 she was saved and is trusting Jesus as her personal Saviour. She was raised as a Campbellite and depended upon church membership and baptism for salvation; and now in answer to prayer, she will meet me in Heaven.

"My brother is now studying the books; and he also receives THE SWORD each week. But he does need prayer as he still holds on to his drinking habit.

"I don't know how I could have served God in this manner if it had not been for you and the many who support the great work which God has given into your care.

"I have been getting one hundred copies per month of back issues of THE SWORD for quite a while now, using them in hospitals, filling stations, restaurants, and the factory, also to whoever will accept them that I meet besides the ones who read them at the church I attend.

"I always use the tract, 'What Must I Do to Be Saved?', in the same manner.

"God has made it possible to do more work for Him by buying more books and tracts in answer to our prayers by giving us a raise in wages. Pray that we will continue to be faithful, to use what God has entrusted to us for His glory. In His dear name we ask it.

"Enclosed please find a money order for \$5.75 to cover the cost of my order for books and tracts."
(Signed) James D. Jordan, Sr.
2341 Cardinal Ave.
Dayton 4, Ohio

Let the editor suggest that every reader may well find ways to use Sword literature to establish new converts in doctrine, to answer heresies, to establish Christians in the faith, to set them to soul winning, and to win souls for Christ. Let us know if we can help you.

Well-Known Evangelist Joins Staff

Rev. Ralph D. Dodd, Former Pastor The Baptist Tabernacle, Little Rock, Arkansas, Widely-Known Southern Baptist Preacher Becomes Associated With The Sword Staff of Evangelists

By John R. Rice and Bill Rice

A year or two ago Rev. Ralph D. Dodd resigned the pastorate of the large Baptist Tabernacle, Little Rock, Arkansas, where he had a blessed and successful ministry. He had for years had a burden to enter the full-time work of an evangelist.

Brother Dodd was trained in Mercer University and Southwestern Baptist Theological Seminary. He has been pastor in Florida, Georgia, Louisiana, and Arkansas. He has been greatly respected among Southern Baptists, has been a member of the executive board of the Georgia Baptist Convention, Louisiana Baptist Convention and Arkansas Baptist Convention, and is a member of the board of trustees of Central Baptist College. He enters revival work turning down insistent pleas for his services in the pastorate, and because of a call of God. Now he has been greatly blessed in the evangelistic services.

We felt that Brother Dodd would be a strong addition to the Sword Staff of Evangelists; and so Brother Bill and I, with the hearty endorsement of the Staff of Evangelists, wired Brother Dodd asking him to join us.

Brother Dodd, after twenty-four fruitful years in soul-winning pastorates, still has the freshness and bloom of a young man upon his preaching and personality. His gracious manner, his strong convictions, his experience in working with people make him the ideal man for revival campaigns in many churches. He will be used in large churches, as well as small. In the last nine months, Brother Dodd has seen fifteen hundred people make public profession of faith in Christ or return from backsliding, and there were three hundred and fifty of them who joined local churches, while hundreds of others pledged to establish and maintain family altars.

I wish we could give the testimonies of many godly men who have written about Brother Dodd. We have a glowing letter from the Baptist Tabernacle, Little Rock, Arkansas, of which Brother Dodd was pastor.

Rev. D. M. White, pastor of First Baptist Church, Bassett, Virginia, who has had Brother Dodd for four different revival campaigns says, "He is a dynamic, forceful preacher, bringing Biblical and Spirit-filled messages to grip hearts and bring decisions for Christ."

Pastor Robert C. Daniel of Crawford Avenue Baptist Church, Augusta, Georgia, writes rejoicing in Brother Dodd's entering the evangelistic field and says he is "loyal to the truth, fervent in his delivery of the 'gospel of God ... concerning his Son Jesus Christ our Lord,' and with a deep compassion for lost souls."

Rev. R. Lavel Kennedy of Morningside Baptist Church, Shreveport, Louisiana; Rev. R. T. Strange, pastor Second Baptist Church, Marshall, Texas, along with a number of widely-known denominational leaders also write



Ralph D. Dodd

words of praise and confidence in this good man who has been so widely used.

We welcome Evangelist Ralph Dodd to the Sword Staff of Evangelists. Those who wish him for revival campaigns in churches or groups of churches should write Evangelist Bill Rice, Director Sword Staff of Evangelists, Wheaton, Illinois, or Rev. Ralph D. Dodd, Box 373, Little Rock, Arkansas.

Brother Dodd agrees with the doctrinal position of the Sword of the Lord, is brotherly in Spirit, and will work with all Bible-believing and soul-winning groups, and will maintain the high standard of ethics of the Sword Staff of Evangelists. Pray for Evangelist Dodd, Box 373, Little Rock, Arkansas, write for possible dates.

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CHAPTER VIII

Gospel and Medicine Double up on Queen Street

It was the morning following that glorious Thursday night that the mail brought Robert Waller an unexpected letter. It was from Miss Alicia Royston, dated from New York, where the young lady was visiting an aunt.

The letter was brief, and it enclosed a ring. The gentleman pondered one sentence that it contained seriously and for some time. It ran thus: "Since I have neither sympathy with nor understanding of the ideas and motives which actuate your recent movements, the continuance of our former relations is simply impossible."



The mail brought Robert an unexpected letter.

The reader poised the glittering circlet for a moment in his hand, then folded it within the scented sheet of paper from which it had fallen, returned it to the envelope and placed it in his breast pocket. Things were happening very fast; he felt a bit dazed; but—there was last night!

He called at Forty-eight Bernard Street that afternoon. Jean had her little New Testament in her hand when his gentle knock caught her ears.

"Come in," she called, a note of joy in her voice. She enjoyed company. "Oh, it's you! I'm so glad!" she chirped when her pastor's form appeared in the doorway.

"Have you heard from last evening's service, Jean?" he questioned. "Do you know what God has done for our big boys?"

"Yes," she replied. "Ned Manton and Joey Rice were both here this morning to tell me. Wasn't it beautiful of them? Joey said he was too full to keep the news to himself—it would have to spill

over on someone. It's about the best news I ever heard. Ned says you showed them the Jesus who cannot fail."

"The Mighty God, the Everlasting Father, the Prince of Peace," assented the minister. "I saw Him myself, last night, as I had never seen Him before. In revealing Himself to others, through me, He revealed Himself anew to me."

"You must be very happy, Mr. Waller."

"Better than that, Jean—joyful! And my joy no man taketh, neither can take, from me. You were reading when I came in to disturb you, dear."

"You never disturb me and I was needing you just that minute," she answered. "I have a verse I want to ask you about; I found it today."

"A verse?"

"Yes; here it is," she lifted her Testament. "If the Son therefore shall make you free, ye shall be free indeed." It's Jesus that makes men free, isn't it, Mr. Waller?"

"And Jesus only, Jean."

"And does 'free indeed' mean more than just free?"

"It surely must," smiled the gentleman. "It is freedom genuine, entire, full and not to be taken from us! It means free as a bird, Jean, not a fetter left—not even an entangling shoe-string!"

"I thought so," cried the child, catching something of her visitor's exuberance of spirit, "and it's what old man Taggart needs. He says he can't stop the drink—that he's bound hand and foot. Those were his words. But this verse of mine says Jesus makes free. You see He is the one who does the freeing and all we have to do is to let Him."

The face of the young minister shone as, placing a gentle hand upon the youthful head, he replied exultingly, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your

daughters shall prophesy;... and on my handmaidens will I pour out of my Spirit."

The face of little Jean was flushed with holy joy, as she said to her minister in reply, "Oh, I am so glad to be His handmaiden and that you believe these are truly the latter days when we may look for Jesus to come back at any moment; I want to see Him, oh, so much!" The child buried her face in her hands, and the man of God, offering up a silent prayer, silently withdrew from that chamber of peace and joy.

The exultancy was still on Robert Waller's face and sounded from his very footsteps as he walked the length of Bernard Street, turned west, and passing the Old Stone Church, glanced up Queen Street to see if Dr. Prescott's car was before his door, ere he finally turned toward his lodgings.

"If the Son therefore shall make you free," he repeated softly as he applied his latch-key to the door; and again as he seated himself before his study table and picked up his Bible. "Free indeed!" He had found his text for next Sunday's sermon: John 8:36.

He met Dr. Prescott that evening. That good man was on his way to a patient, but drew up to the curb to deliver a few important words.

"Son," he began, and the younger man's hand went out and closed over the one on the steering-wheel. "Son, you made me proud on Thursday night."

"Of what? God's grace to me?"

"Aye: God's grace to you and His unspeakable kindness to me." The doctor swallowed before he could go on. Then—

"Bob," he said, "I have a suite of rooms on the second floor of my house. One of them is just the thing for a study—bright and roomy. It is right over my office, with a smaller room opening out of it, and also a large furnished chamber. I want you to move your books and traps into those quarters without delay. Then I can keep an eye on you and you can have more of Ned."

"The latter part of that proposition appeals to me," answered the preacher, keeping his emotions well under control. "But to accept your offer in toto would be clear selfishness."

"A selfishness that would be heartily reciprocated, Bob," was the immediate reply. "You called me 'Father,' once. No son of mine can live under any other roof than my own until he has a home of his own."

And this is how it came to pass, to quote Dr. Prescott again, that "the Gospel and Medicine doubled up on Queen Street."

The holidays were just at hand when Mr. Waller projected that notable Thursday evening service. It was followed by others. The religious interest among the young people of the church and city forbade any but the simplest festivities at this time. A "White Christmas" was decided on by the Sunday-school committee.

But on Christmas eve a beautiful victrola was noiselessly introduced into the apartment where Jean spent her days. This was done while she lay asleep in an adjoining room. The gift had been purchased by Dr. Prescott, Mr. Waller, and Mr. Manton, but the records were all furnished by members of Miss Daniels' Sunday-school class and that of the pastor. Joey Rice bought "Holy Night," with the consent and help of his parents. He had once

heard Jean's father sing the hymn and it had made a deep impression on the boy. Mrs. Myers was instructed to set Jean's chamber door ajar and start that record about the time the child would be stirring the next morning.

Who shall describe the emotion of the mother as the familiar strains stole through the rooms, and who can wonder that her daughter, on first awaking, lay listening as if to a voice long hushed. Later, coming back to facts, she whispered brokenly, "It seems as if Father must be here."

They had scarcely breakfasted when Grace came in with her "Merry Christmas," and a basket of fruit from her mother. By and by other friends called. The whole day was filled with joy; with girl visitors, pretty remembrances, and one precious hour with her Sunday-school teacher. It was indeed a "White Christmas" to Jean. She lifted her face suddenly, and—to his dismay—kissed Joey Rice as he stooped over her chair to deposit a big orange in her lap—telling him—to his delight—that the record he had given her was the dearest and most prized of all received, though every one of them was greatly valued.

There had been much prayer going up for Miss Daniels' class. Her anxiety had communicated itself to her pastor and to Jean. Through Jean it reached Mrs. Myers and Mrs. Manton, and from the last named lady to her husband and Ned. That dear boy was already anxious for his sister and busily engaged in trying, as he put it, to steer some of the fellows into the right road.

It was not strange, therefore, that the devoted teacher noticed a change in the attitude of her girls. The chatter about outside matters largely ceased during the lesson period, and—wonderful!—Miss Beauty asked an occasional question. That encouraged Miss Steady to do so. There certainly was some change in her girls, the teacher reported to her absent member and helper when next they met to pray. There was, indeed, also a change in the manner of her teaching, though she knew it not, a solicitude, a tenderness it had lacked before, born of her great longing to lead the lives, committed to her to her Christ.

By this time all the members of the class were acquainted with Jean. Miss Daniels had told them about the absent member in such a way as to capture their interest and arouse their curiosity. Every girl was present on the Sunday the lesson was taught in the invalid's room. They visited her in a body one week-day evening, and some of them formed the habit of running in often to have a word with her, while all of them waved greetings to her when passing her window. Gifts of a ripe apple or a bunch of grapes became frequent, also the loan of books. She belonged to them, and must be so lonely! Young hearts are tender, and to all these overtures there was a response from the sick girl that served to increase their interest. She so enjoyed things! so enjoyed them! They dropped in to show her a new dress or hat, to ask her opinion as to whether pink or blue was the more becoming, and what she thought would make a suitable present for Miss Daniels. Jean became the repository of many secrets and was really beloved.

"Miss Beauty," otherwise Marian Travers, was the first of her girls in whom Miss Daniels dis-

covered signs of vital interest in what she taught. She detected something like assent to the truth in the young girl's eyes one Sunday morning as she listened to the lesson story. The lady felt sure that the hour for which she had prayed and waited had struck. She gently detained the girl until the other members of the class were gone.

"I see you wish to become a Christian, Marian," she said.

"O Miss Daniels!" was the tearful response.

"Come with me, dear. The other night when the choir met, I discovered a little empty space behind the organ. It is out of sight; no one can see us or know we are there. It must have been meant for such an occasion as this. We can pray together."

They did, and one priceless lamb was added to the Saviour's flock. Miss Daniels sped with the news to Jean before she went home to dinner.

Grace Manton was the next to come.

"I feel so ashamed," she said to Jean, "that a girl with no Christian home influences, no mother or father or brother to encourage her should come to Christ before me. I just cried after seeing Marian stand up with Miss Steady and three girls in the class next to ours. Then there was Ned and a dozen of those high-school boys who come so constantly to our church. I can't bear to be left out, and can't, somehow, get in!"

"Have you told Jesus how you feel, and asked Him to help you?"

"Yes," whispered Grace, her face in her hands, "but I'm afraid I have no special love for Him, and—and you say He doesn't care for the 'of course' kind."

"But," cried Jean, "whatever you have He has to give you; and He always gives us what we need, and want. All best things—love to Him among them—have to come from Him."

"Are you sure, Jean?"

"Yes, I'm sure. The Bible says 'We love Him because He first loved us!' So we have to get our love from Him."

"And all I have to do is to acknowledge my need and let Him love and forgive me?"

"That's all to begin with," answered Grace's companion, "only we must be sure He will do as He has promised, because He has promised."

"Jean, I want Him to teach me to love Him and to be just what will please Him."

"Then of course He takes you right in," exclaimed Jean joyfully. "He has been wanting you all your life. Don't you remember what Jesus said when He was here on earth: 'Him that cometh to me I will in no wise cast out?' John wrote it down for us to read."

Grace looked up with shining eyes. "I had forgotten all about that verse," she cried. "Of course it's true; and, Jean, I am coming the very best I know how."

"Then He takes you as you are, as you come," was the instant reply.

"Four of us in!" Jean clung to her teacher's hand as the lady stood before her with eyes suspiciously wet. "Only three more and we will all belong to Jesus."

"Jean," Miss Daniels' arm went about the invalid, "Lillian Porter joined us last Sunday. She accompanied me to the secret place behind the organ. She is sincere, though timid, and Jenny Rogers asked for prayers Wednesday evening. She is very near the Kingdom. Two more boys took a stand that night also—they came with Ned Manton, blessed boy that he is! Our young people are thoughtful; we must keep on praying."

(From the book, FORTY-EIGHT BERNARD STREET, of the Moody Colportage Series, 35c. Used by permission of publisher. Book may be ordered from Sword of the Lord, Wheaton, Illinois.)

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Moody Press Disposes of Chafer Book

By the Editor

It is a matter of interest and joy that Moody Press, a department of Moody Bible Institute, has disposed of the books by Dr. Lewis Sperry Chafer including Dr. Chafer's controversial book, *True Evangelism*, which attacks so many methods and principles that D. L. Moody himself did and taught. The books were sold to the Van Kampen Press, at Wheaton, and bookdealers have been notified not to order these books any longer from Moody Press. Thus the stand of the Sword of the Lord, and of other Christian leaders who objected to that book, has been vindicated. Evangelist Stough, Dr. P. W. Philpott, Dr. W. B. Riley, Dr. John Brown, who objected to this teaching long ago, and the splendid Christian teacher who put the book out of what is now the Philadelphia Bible Institute thirty years ago, are all vindicated. The forty-two leading evangelists of America who with this editor seven years ago petitioned Moody Bible Institute to discontinue the book are vindicated. But it does not matter about us being vindicated. We can all thank God that Moody Bible Institute, on this matter, is not now going on record against the teachings of D. L. Moody and against the founders of this greatest Bible Institute.

Dr. Chafer's book calls evangelists "a false force in evangelism." He says his book is written to decrease the use of evangelists, and to make them unnecessary. He said the primary work of evangelists should be in heathen countries, that is in unevangelized territories. He says that it is wrong to give a public invitation to accept Christ and to confess Him openly, wrong to ask people to stand as a sign of accepting Christ or to come and take the hand of the preacher as a sign of public acceptance of Christ as Saviour. He says evangelists do wrong to condemn sins of Christians, do wrong to preach repentance, but should preach only the gospel of salvation. In a letter to Moody Institute, a copy of which is in our possession, Dr. Chafer says that if he had to write the book over, he would make it much sharper than it is; and he said that he had in mind men like Dr. Torrey and Dr. J. Wilbur Chapman, though he said he has no criticism of Moody himself. It will be remembered that Dr. R. A. Torrey was the first superintendent of the Bible Institute, that he established the Bible Institute curriculum and pattern and that curriculum and pattern have been examples to Bible institutes around the world. It will be remembered that Dr. J. Wilbur Chapman was vice-president of the Bible Institute. It is widely known that both these men, Torrey and Chapman, frankly professed to follow the methods of D. L. Moody. We believe that all good Christians will rejoice that now Moody Bible Institute is not the publisher of a book which is so directly opposed to the faith and practice of D. L. Moody and his associates.

Some of Dr. Chafer's books are very, very fine. He is a good man. What a pity that he should have written, in his youth, a book with the ultra-dispensational viewpoint and have hurt his own ministry, and the ministry of the great seminary of which he is the founder and president, by insistent criticism of evangelists and the methods and message of the best evangelists! We have never attacked Dr. Chafer; and we do not now attack him. We have never attacked Moody Bible Institute and we do not now attack it. We attacked a bad book and we thank God that now Moody Institute, through its publication department called Moody Press, has disposed of this book, *True Evangelism*.

Of course we do not pretend to know all that is in the mind of leaders at Moody Bible Institute. We hope they decided simply to withdraw their support of this

bad book, and be a friend of evangelists and evangelism. We hope they have repented of a great wrong. However it may be that Dr. Chafer's books proved unprofitable. The business manager wrote before in answer to our earnest appeal and said that they would continue publishing the book as long as it was profitable. At any rate we thank God that Moody Institute has stopped publishing this piece of bad propaganda against evangelists and evangelism. How much better if Moody leaders had been willing to counsel with the best soul winners before, had been willing to consider the harm done! How much better if the book had been disposed of before the series of tragedies that befell the Institute with the loss of many of the best workers and with severe testings, which we believe were from the hand of a good God who loves Moody Institute and the great Christians there and wanted them to be true to the ideals of the founder. Be that as it may, thank God the book is not now published by Moody Institute. God bless the school that D. L. Moody founded. May God bless every teacher, every man of the administration, the board of trustees, the fine student body from many states and countries. And may the fires of evangelism burn hotter there than ever before!

WHAT NOW OF VAN KAMPEN PRESS WHICH HAS TAKEN OVER THE PUBLICATION OF THIS BAD BOOK?

Lest the reader should judge harshly and unjustly, we ought to say the following.

First, Van Kampen Press is in Wheaton; and these publishers are our good Christian friends. We admire and love them. I believe there are extenuating circumstances.

1. Van Kampen Press has published the large set on systematic theology by Dr. Chafer. It is natural that they would want to control other books by the same author.

2. The publisher and his editor, while fine Christian men, are laymen. They are not theologians. Necessarily they must, in some degree, trust the judgment of others as to what is sound Christian literature and what is not. The present publishers of Dr. Chafer's bad book have no doubt been influenced by good Christian men whom they trusted. Would you expect ordinary honest Christian laymen to go against the Bible teachers and president of Moody Bible Institute? against Dr. Chafer and the professors in Dallas Theological Seminary? against a great number of Bible teachers who have been influenced by John Nelson Darby and the ultra-dispensationalists? I believe these good friends of mine have made a bad mistake, because they trusted the judgment of other men.

3. We believe it also has a bearing on this matter that Van Kampen Press is a private enterprise as far as we know, and is in the publishing business for profit, which is legitimate and right. That was not true about Moody Bible Institute. That is a non-profit corporation. A private publisher in business to make money would publish some books that a Christian institution ought not to publish. So Van Kampen Press publishes books by Billy Graham boosting evangelism and makes a profit on them. Now it will publish *True Evangelism* which says that Billy Graham's message calling people to repentance and Billy Graham's methods in giving public invitation for people to come forward as an indication of acceptance of Christ are wrong. Thus the company expects to make a profit out of those who favor evangelism and to make a profit out of those who oppose evangelism of Billy Graham's kind, and evangelism like that of Torrey, Chapman, Billy Sunday and other reputable men of God. We think that is a mistake, but we

(Continued from page 1)
blessed character of our Advocate in the heavens.

I. Our Great High Priest Belongs to a Superior Order of Priesthood

He is not a priest of the Levitical line, but "after the order of Melchisedec." This is expounded and expanded with great fullness in Hebrews 7:1-17. This ancient figure looms out of the gray mists of the patriarchal age with a strange dignity and importance. He comes upon the stage of time, as the writer expresses it, "Without father, without mother, without descent" or pedigree, "having neither beginning of days, nor end of life; but made like unto the Son of God; [He] abideth a priest continually." Perhaps it is only meant that Melchisedec's descent is unrecorded, and yet there are many who believe that he was none other than the Son of God Himself anticipating His incarnation; and as Dr. Andrew Bonar once expressed it, "trying on the garments of His humanity a little in advance of the time."

His very name is typical and significant, King of righteousness. His very office as priest of the Most High God set him forth as the forerunner of Him who came to bring in everlasting righteousness. His very capital was emblematic of his great Anti-type. King of Salem, which means peace, foreshadowed the coming Prince of Peace. Meeting Abraham on his return from a glorious campaign, he blessed him in the name of the Most High God whom he represented, and received from him tithes in acknowledgment of his high official character as God's representative on earth. The most striking feature of his priesthood was that he was both priest and king, which was true of no one else in the whole history of the priesthood, except of Jesus only, of whom it was said that He should "sit and rule a priest upon his throne." Christ as our Great High Priest is also a King with power to answer His own petitions and guarantee to us the blessings for which He intercedes. Now, this is a dignity far higher than any of the priests of Aaron's line enjoyed, and the apostle uses it to demonstrate the inferiority of Aaron to Melchisedec, for when Abraham acknowledged Melchisedec, Aaron and his sons who were then in "the loins of Abraham" virtually acknowledged him, too, as their superior, for as the writer well expresses it, "the less is blessed of the greater." If Aaron was inferior to Melchisedec, he must, of course, be inferior to Christ; and so the apostle's argument is demonstrated by an inevitable conclusion, while at the same time the picture of our Great

do not think it is the same tragedy for a private enterprise to publish a bad book as for a Christian institution representing the position of D. L. Moody to publish such a book.

How will it turn out? Well, we may judge the future by the past in some cases. *True Evangelism* was published privately, and failed. Then it was taken over by the *Sunday School Times*. Then the *Sunday School Times* disposed of the book to Moody Bible Institute. Now we suppose the Institute has suffered loss because of it. At any rate they have sold it to Van Kampen Press. Now we expect that Van Kampen Press will suffer loss also by the same bad book, and that somebody else who has a stake in ultra-dispensational doctrine and in the criticism of evangelists will take over the book and try to make it go. There is a great upsurge in evangelism. More and more the general public will see how false and how hurtful is this bad book. We do not believe that God will prosper now a publication which He has failed to prosper in the past.

My earnest thanks to all those who have prayed and encouraged the Sword of the Lord in its stand for evangelism and against the enemies of evangelism. God answers prayer and in due season ye shall reap, if ye faint not.

A Greater Priest

High Priest is exalted to the highest possible sublimity.

II. Our Great High Priest Belongs to a Superior Tribe

Aaron and his sons were of the tribe of Levi, but Christ was born of the tribe of Judah, "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood" (Heb. 7:14). Judah was the royal tribe bearing the sceptre of domination, of which it was said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. 49:10). Judah always marched first among the tribes of Israel, and Christ's peculiar pre-eminence is that He is the Lion of the tribe of Judah. In this alone consists a distinct pre-eminence as well as a line of demarcation separating Him wholly from the whole line of Aaronic priesthood. Indeed, He could not lawfully belong to the Hebrew priesthood, and "if he were on earth, he should not be a priest," because they all necessarily belonged to the tribe of Levi. Therefore His priesthood is of a heavenly order and belongs to the great sanctuary in the heavens and the relations of God with sinful men of every race and time.

III. Our Great High Priest Has a Higher Calling and Appointment

The Aaronic priests were set apart by ceremonies of peculiar sacredness, which are described in the twenty-ninth chapter of the book of Exodus. But Christ was appointed by far more sacred authority, even by the oath of Jehovah Himself (Heb. 7:21). Back of the work of redemption and the Gospel of salvation there is a great divine transaction known as the covenant of redemption between the Father and the Son. And this is the source and foundation of all the blessings of grace far back in the ages before angels sang or sinner fell. The Father and the Son, foreseeing the ruin of the human race, entered into an eternal covenant by which the Son agreed to fulfill all the conditions of the broken law by His obedience and death; and the Father swore that in consideration of this He would give the Son to the people whom He redeemed, and all the blessings which He purchased by His sacrifice. Therefore when He was finishing His earthly work, our Lord appealed to His Father in His final prayer, claiming the fulfillment of this covenant, "I have glorified thee on the earth: I have finished the work which thou gavest me to do... Holy Father, keep through thine own name those whom thou hast given me."

(Continued on page 7)

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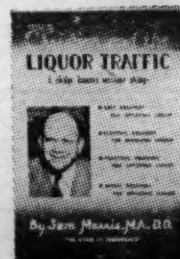
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The Christian and the Liquor Traffic

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Aaron's place of service was the Tabernacle in the wilderness, but "Christ is not entered into the holy place made with hands,

The second promise of the covenant is His guarantee to give us Himself first, and then to make us His people. "I will be to them a God," He says, "and they shall be to me a people." He does not condition His relationship upon ours, but ours upon His. He takes the initiative and gives Himself to us, and in consequence we give ourselves to Him.

(Continued from page 3)

"The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. 7:19). "For by one offering he hath perfected for ever them that are [being] sanctified" (Heb. 10:14). Their sacrifices could not take away from the conscience the sense of sin, but His sacrifice is able to "purge your conscience from dead works to serve the living God."

There is One who has for us become the living Ladder that leads from earth to Heaven, the living Bridge that spans the great abyss, the Way that carries us through every dark and strange and impossible place. He has saved us by His life. Let us take His uttermost salvation and let us go forth to carry it and to represent Him to the world, which so sorely needs Him, each of us in turn a living bridge over which our helpless brothers may pass to Him.

(From the book, *The Epistle to the Hebrews*, great sermon which many should get, by Dr. A. B. Simpson, published by Christian Publications, Inc., Harrisburg, Pennsylvania.)

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One Man, God, and Revival!

(Continued from page 1)

John on the Mount of Transfiguration. Elijah is held up as our example of a righteous man mighty in prayer (Jas. 5:17, 18). Many believe that one of the two witnesses which are prophesied to appear on the earth in the Great Tribulation time (Rev. 11:1-12) will be Elijah. Some of the most amazing miracles recorded in the Bible are those by the hand of Elijah. They include the raising of the dead, a drouth of three and one-half years, and the literal fire from Heaven which consumed the sacrifice he offered on Mount Carmel that memorable day!

This man Elijah, alone, surrounded with every enemy of God, with other believers fearful to take a stand, called on God, prevailed with God, and had a mighty revival breaking out in Israel. What a lesson for us today!

Let us consider the difficulties which hindered the Mount Carmel revival; the prophet God used to bring about revival, and the showdown when the revival came.

I. Difficulties That Hindered Revival

It comes natural for the carnal nature of man to look to human sources for revival. But that is wrong, as this passage of Scripture plainly shows. The revival on Mount Carmel came in spite of the most serious handicaps and obstacles that praying people ever faced. Consider them.

1. Wicked King Ahab and Murderous Queen Jezebel Were on the Throne of Israel at the Time

How terrible is God's indictment of Ahab.

"And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light-thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the

Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."—I Kings 16:30-33.

Ahab did more to provoke the Lord God of Israel than all the kings of Israel before him. He married wicked Jezebel. He served the idol god, Baal. A little later, at Jezebel's incitation, he had Naboth foully murdered to seize his vineyard. What help will Ahab be to revival?

Jezebel soon cut off the prophets of the Lord and had them murdered, except those secretly hidden away in caves by Obadiah and others and fed on bread and water. There were four hundred prophets of the groves which ate at Jezebel's table; and we understand that there were four hundred and fifty others through the land.

One would think that revival had as much chance under the reign of Ahab and Jezebel as in Russia today!

Consider also that idolatry had taken the land. If there were four hundred and fifty prophets of Baal through the land and four hundred others who ate at Jezebel's table, and if Jezebel had cut off the prophets of the Lord, we may well suppose that any public worship of Jehovah had almost ceased in Israel. The king himself worshipped Baal. We do not know whether any of the temple worship continued. Later the Lord told Elijah that there were seven thousand people left in the land who had not bowed the knee to Baal. We wonder if there were only seven thousand such ones left in the nation? But Elijah had no evidence that these faithful ones existed; he thought that he was left alone to stand for God!

If unbelieving Christians and weakling preachers of today were placed back in such circumstances, they would cry out that modernism, that worldliness, that the National Council of Churches, that false cults everywhere, made revival impossible! And there would be far more excuse for such talk in the days of Elijah than there is even today.

2. Consider Obadiah's Compromise

The story of Obadiah is a strangely moving one, given just preceding this story of the revival on Mount Carmel, in I Kings 18:1-16:

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly: For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water). And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way, by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone

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from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah."

Obadiah was one of the best men in the nation. He "feared the Lord greatly." He took a hundred prophets and hid fifty in one cave and fifty in another, and provided them with bread and water. But Obadiah could not have a revival. You see, he was governor of King Ahab's palace. Everyday he had to sit at the table with Queen Jezebel. He had a good job in the midst of drouth-wracked depression. Obadiah was a fundamentalist in doctrine; not a modernist. He was orthodox; he believed the Bible just the same as did the prophet Elijah. But there was a difference—for Elijah had a price on his head and was hunted in all the neighboring countries, that Ahab and Jezebel might slay him, while Obadiah was their trusted governor of the palace! That tells the difference between Elijah and Obadiah. Obadiah secretly hated the idolatry of Baal, but we think he never publicly said so. There is no evidence that he ever rebuked Ahab or Jezebel for their sins.

The conversation between Elijah and Obadiah is suggestive. Obadiah said, "Art thou that my lord Elijah?" Obadiah professed to love and honour and be a follower of Elijah. But Elijah had him rated differently. He said, "Go, tell thy lord, Behold, Elijah is here." No man who works for Ahab and Jezebel is really a disciple of Elijah. Obadiah was really a follower of Ahab, not of Elijah. Of course, he was a Christian in his heart, he feared the Lord greatly, he felt sorry for murdered prophets and protected those whom he could as long as it got him into no trouble! But Obadiah could never have a revival in Israel. Obadiah had not prayed and shut up Heaven so that there had been no rain for three and one-half years. It was Elijah who did that. Now Obadiah could not pray and get down the fire from Heaven. Elijah could.

Did you notice how Obadiah was afraid to tell Ahab that Elijah had come? If Obadiah lived today he would solemnly protest that he believed the Bible; that he believed the Bible thoroughly, but that he felt led to stay in his modernistic denomination and do what good he could! A pastor wrote me within the last week saying, "I do not intend that modernistic bishops like Oxnham and McConnell nor the socialism of E. Stanley Jones shall drive me from my church." Indeed, he ought to know that "the Red Bishop" Oxnham and all the other pro-communists and socialists of the Federation for Social Action of his church want him to do exactly what he is doing. They want him to stay in the church, support its modernistic schools, support its unbelieving bishops, help get young people into the school where their faith in the Bible will be wrecked, and build up an organization for infidels to control. Oh, there are many Obadias today. They are for Eli-

jah, but they think he is a little crude. They say, "I think he is an extremist on separation." Some of the Obadias say, "I think Elijah's message is too negative." They say, "I would be glad to have a revival but I cannot co-operate unless my denomination officially endorses the services."

Good Christians are not always a help to revival. Often they are the greatest possible hindrance! More than drunkards and harlots, more than infidels and criminals, the Bible-believers in the church, who will not take sides against sin, who fear to join with Elijah for revival lest they should offend Ahab and Jezebel, who have a job or position or income from the works of sin, or who eat at Jezebel's table, are the greatest hindrances to revival.

3. Consider Elijah's Unpopularity

One widow at Zarephath of Zidon had fed Elijah for a season. How strange that there were not many devout Israelites to care for the prophet of God without him going to the foreign town! For years Elijah had been hidden out because his life was sought. Ahab had taken an oath of all the kingdom and nations around that they did not know where Elijah was. When Ahab saw Elijah, he made the charge that countless thousands of others had mouthed about the prophet of God. He said, "Art thou he that troubleth Israel?" (I Kings 18:17). The people no doubt charged Elijah with strife and confusion. They charged Elijah with the three and one-half years' drouth, which indeed came in answer to Elijah's prayers, as we clearly learn from James 5:17.

Two of my best friends said to me that if I would not say much about the sins of the people, particularly about Christians yoking up with unbelievers in the lodges and taking blasphemous oaths, that I would get more invitations to revivals. Again and again pastors have begged me to alter my plain, sharp preaching against sin. It offended the church members. Some well-to-do man would quit the church. It would drive away sinners who otherwise might attend. Well, Elijah had more odium on him. That gaunt countryman, that prophet of God who had been fed by ravens and a widow, was not popular. When he made his first statement to the people assembled on Mount Carmel, he said to them, "How long halt ye between two opinions. . . ?" But the people did not like it. "And the people answered him not a word."

It is well for us to learn the lesson that men are not chosen of God to lead in great revivals because they are back-slappers and hotel-greeters, and lodge-joiners. God's evangelist ought to have love for the people and ought to be as winsome as love and sincerity and holy concern for the people of God can make him. But we must remember that the place to get revival is from Heaven, not from men. The One to please is not the crowd, whether in the church or out, but One in Heaven. Oh, there were many hindrances that would seem to make revival impossible on Mount Carmel.

II. The Prophet Used of God to Bring Revival

Elijah must have been one of the most lonely men in the world! Yet this one man, altogether alone as far as human help was concerned, seems to have been used of God to bring the mighty revival to Israel.

Human nature looks to an organization for revival, but God Himself looks for Spirit-filled men. Nearly always, in great times of people's turning back to God, one man has had the mighty leadership, the faith, the power of God, to lead the movement.

Moses, one lone man, was used to free the nation of Hebrew slaves down in Egypt. To be sure, by his own request he took Aaron with him. But God talked to Moses and Moses trusted God. In a showdown, Aaron failed Moses and God and helped the people make the calf of gold. One man, Moses, had more to do with bringing into existence Israel as an independent nation than everybody else combined. Moses led Israel out of Egypt.

Noah, one man alone, was found righteous before God. He won his wife and his sons and daughters-in-law. He built a mighty boat in which they were saved. Noah, a preacher of righteousness, started the race anew on this planet after the flood.

The lad David, possibly just a teen-ager, turned the tide that delivered Israel from the Philistines, when he faced the giant Goliath in the power of God, and, with a slingshot, brought down that dreadful warrior nearly ten feet tall! The book of Judges tells the story of what God again and again did with one man—with Ehud, with Shamgar, with Gideon and Samson and Jephthah and others. It is amazing what one man and God can do!

So Elijah, filled with the Spirit of God, brought revival to Israel because he could reach Heaven with his prayers and because he had God's message, without compromise, and had faith to give it. Elijah learned a lesson which was well-stated by Jonathan to his armour-bearer. "And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few" (I Sam. 14:6). Jonathan and his armourbearer killed about twenty Philistines, but God put the Philistines' swords, one against the other, in great confusion. And God and Jonathan, with his armourbearer, wrought great victory for Israel that day.

Shame on all the men who do not try to have revival because they are alone! Shame on all of us faithless Christians who do not believe that God can do anything unless the majority of men approves! Elijah is the great Bible example of the truth, "The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months" (Jas. 5:16, 17).

Let us consider this mighty man of God whose prayers shook Heaven and who, by God's miraculous help, put a nation of men on their faces crying, "The Lord, he is the God."

1. Elijah Had Already Learned to Trust God in Prayer Before the Mount Carmel Experience

Oh, that wonderful prayer of Elijah on Mount Carmel! He seemed to approach God simply but earnestly, with no shadow of doubt, so that God leaned down with fire from the altar of Heaven to burn the sacrifice for Elijah! But we should remember that this was not the first time Elijah had prayed. This was not the first time Elijah had called on God. Men must trust God for other things if they would trust Him for revival. One must live a life of prayer if he wants his prayers to prevail in the great crisis.

Elijah had learned prevailing prayer long before. First Kings 17:1 tells us, "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." That was a startling announcement! Elijah said in effect, "I have the keys of Heaven in my pocket. It will never rain; the dew will never gather on the grass nor on the rosebud until I say the word!" The reason Elijah could make such an announcement to King Ahab three and one-half years before Mount Carmel was that he had prayed! He had prayed through! He had gotten a clear assurance from God.

James 5:17, 18 tells us, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." It is remarkable that the great prayer of Mount Carmel which brought

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down the fire from God and led to the destruction of the prophets of Baal and turned the nation back to God is described in these simple words, "And he prayed again." But the prayer three and one-half years before, when he had prayed until God gave him the key of the heavens and God promised that it would never rain again until he should say the word—that prayer was of greater pleading; we are told, "And he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

The confidence with which Elijah announced what things would happen is amazing! For after the Mount Carmel experience, when the fire of God and the moving of God's Spirit on the hearts of His people took place, then we are told, "And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain." And then Elijah went up to the top of Carmel and waited before God until the rain cloud appeared!

Let me advise all who would prevail with God in some great crisis, and who would see the mighty fire of revival fall from Heaven, and see the people moved and convinced and turned to God—first, get acquainted with God! First, learn to pray!

Hudson Taylor could send out a hundred missionaries to China and be sure that God would help him to pray in the money for their support, because before Hudson Taylor ever went to China, he set out to live by faith and we are told in his biography, *Hudson Taylor's Spiritual Secret*, how he would not go to the mission field until he had learned to trust God and get his prayers answered for daily provision. Let me beg every man who would be an evangelist, every Christian who would be a soul winner, learn to pray! Learn to get your prayers answered. Learn to wait on God without discouragement, without giving up, until God hears you, until God answers you. Prevailing prayer is a career, not an incident. Learning to have revival is primarily learning to get hold on God, to claim and have the power of God.

2. Elijah Was Willing to Suffer for Righteousness' Sake So God Could Trust Him With Revival Power

Let me ask the reader a question: Do you suppose that if Obadiah on Mount Carmel had made the challenge to the people, if he had prepared an altar, if he had laid thereon the body of a bullock, and if he had prayed for God to send the fire—do you think he would have gotten the same answer that Elijah received from God? I do not believe it! Men who hold their jobs as governors of the palaces of the Jezebels and Ahab's; men who furnish the food and service for four hundred heathen prophets of idolatry, men who stand well with the worldlings and please the ungodly, cannot pray down revival!

I think I know something of what gave Elijah boldness when he stood on Mount Carmel and prayed. He remembered that he had warned wicked Ahab three and one-half years before of the judgment and wrath of God, and of the drouth which God had sent in answer to Elijah's prayer and because of the nation's sin. I believe Elijah remembered how he had gone to a widow of Zarephath and there, in hiding, he had been fed by the miraculous bit of meal and the little oil in the cruse which did not fail. I think he remembered the time when, hiding out by the brook Cherith, before Jordan, ravens fed him and he drank from the brook. I am sure Elijah remembered these long three and one-half years when he had been a refugee, hated and sought by Ahab throughout Israel and even in the foreign countries adjoining Israel. He was hunted as an enemy. He was blamed for all the evil that had come on the nation. When Ahab saw him, he

said to Elijah, "Art thou he that troubleth Israel?" Weariness, poverty, ostracism, persecution, danger, hunger and loneliness had been a little of the price Elijah paid to stay true to God in those awful apostate days.

Here is the Scripture that will help us to understand Elijah's boldness in prayer:

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."—I John 3:18-22.

Elijah's desire for revival and his love for God were not just "in word, neither in tongue." They were literally "in deed and in truth." So his heart was assured before God and confidence welled up that the God whom he served so faithfully would hear his prayers.

So I am reminded that if one wants to be used of God to pray down revival, he must learn holy living. He must set out to please God. He must be willing to suffer. The man who can meet God in the secret closet and look up in God's face without shame over his sincere and sacrificial efforts to please God and win souls and stand for righteousness, may pray with boldness for the power of God in soul winning and revival. And if any of us long to have the power of God upon us, then we should earnestly, boldly confess and forsake our sins. We should set out to take our stand for righteousness. We should be willing to suffer for Christ.

It is no strange thing that modern evangelists, that is, honest, Bible-preaching, Spirit-filled evangelists, these days are criticized and hated and abused. So it has always been with the men of God who paid the price for revival! When men slandered Moody and called him "crazy Moody"; when men mocked at Billy Sunday's preaching and accused him of preaching for money, it was no more than should be expected by anyone who would follow in the steps of Elijah, seeking to prevail with God for revival. Elijah proved that he was willing to suffer for righteousness' sake. And he entered into the blessing of that beatitude which Jesus gave, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets" (Luke 6:22, 23). Elijah was not under the curse, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). But he was under the blessing and rejoicing of those who are hated and who are reproached and cast out as evil for Jesus' sake. And oh what boldness in prayer comes to those who suffer for Christ's sake, as was the case with Elijah the Tishbite.

3. Elijah Rebuilt the Old Altar That Had Fallen Down

There was a great symbolism in the acts of Elijah as he prepared to offer a sacrifice upon which he would ask that God should pour out fire from Heaven.

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the Lord..." I Kings 18:30-32a.

The altar of the Lord was broken down. It was broken down partly by neglect. Long years people had neglected to call on the Lord God of Heaven. They were busy praying to Baal. They were busy trying to keep their flocks and herds from starving. Perhaps some of them were busy running from Queen Jezebel's murderous wrath. But the neglected altar of God had fallen down.

Perhaps the altar had been torn down by the violent hands of the false religionists. They hated God. They would hate His altar. But Elijah restored the old altar.

Elijah was saying to the people that his religion was simply the old-time religion. He was calling people back to the old-time God, the God of miracles, the revealed God of the Scriptures. He was calling people back to the God of Abraham, of Isaac, of Jacob. He was calling people back to the same kind of worship, to the same kind of obedience, to the same kind of gospel that the prophets long-dead had preached and followed.

And we must face the same problems today. The old-time altars of God are broken down. No more do all believe in the absolute, infallible accuracy of the Word of God. Men do not believe in a God of miracles. Men do not believe in the virgin birth, nor in the bodily resurrection of our Saviour. Men do not believe that the human race is bad, is fallen, is tainted and cursed with inborn sin, is alien from God and unregenerate and damned! No, people do not like the old-time gospel. But there will be no genuine revival, no demonstration of God's power, no pouring out of the Holy Spirit of God upon His people, no salvation for the nation, except as we come back and build again the broken-down altars.

It may be that the altar of the Lord in your life has fallen down from disuse, from neglect. It may be that you do not have time now for the Bible. It may be that you do not now feel it possible, with all the distractions of modern life, to have the family worship together. It may be that you have long since abandoned the idea of talking to your associates about the Lord Jesus and seeking to win them to Him, that they may know Him, trust Him, love Him, serve Him, take Him as their own Saviour. But let me say with all the solemnity of a burdened heart; there is no other way to revival but to go back to the old paths, the old gospel, the old requirements which God has laid down. If we would expect God to hear from Heaven and send the fire and send the revival, we must build again the fallen altars.

One may say that the people will not heed if we insist on the old-fashioned ideas of divine revelation, the old-fashioned gospel of Jesus Christ, the blood atonement, the need for repentance, the need for regeneration. Well, if men hate those doctrines and those ways of God now, men hated those ways of God in Elijah's time. But he ignored the modern tendencies. He brushed aside the theories of "new thought" and of "modern scholarship." Elijah was not pleasing men; he was pleasing God. So he built again the fallen altars.

Let me here say that any poor, hungry heart who reads this may have his own private revival and God will bring the fire of the Holy Spirit down upon you for victory and joy and power, if you will but go back to God's old ways, the old gospel, the old requirements. Take up again the holy vows you once made. Trust again in the same Saviour upon whom you have turned your back.

God could hear the prayer of Elijah because he rebuilt the altar that was fallen down.

4. Elijah Went Back to a Bloody Sacrifice

Elijah killed, dressed and placed upon the altar the body of a young bullock. It was the same kind of a sacrifice which God had demanded from the start. It pictured that only blood could pay for sin. It is a very old-fashioned doctrine, but God sends revival on no other basis. God does not win souls to

Himself through any other gospel, Elijah, by this sacrifice, pictured that God must send Someone, some innocent One, to die for guilty sinners. He knew, surely, that the Lord Jesus Christ is pictured in every Old Testament sacrifice. He knew that the lamb pictured Christ, the bullock pictured Christ, the turtledoves and pigeons pictured Christ, the scapegoat pictured Christ. By faith, he looked forward and saw that God had a Saviour for sinners and that there is no way to approach God save through Jesus Christ! The God of the Old Testament is the God of the New. The faith of the Old Testament is the faith of the New.

Abraham believed God and it was counted to him for righteousness (Gen. 15:6). Of Moses, Jesus said, "He wrote of me." The prophet Isaiah saw the suffering Servant, who was wounded for our transgressions and by whose stripes we are healed (Isa. 53). So we need not be surprised to find that Elijah dared not to approach God in behalf of sinners, dared not hope that men could turn to God, except by a bloody sacrifice which pictured the coming Saviour. Oh, we may just as well face it that Jesus Christ, crucified for sinners, paying our debt, reconciling men to God by His own blood, is the only gospel that God can bless. There is no other way that we can hope for the blessing of God on a church, a city, a nation or an individual, except as we approach God by faith in His Son and in grateful dependence upon the sacrifice of Calvary.

Thank God, Elijah came in this blessed, appointed way, by sacrifice. He knew that "without shedding of blood is no remission" of sin (Heb. 9:22).

Then let us who would have revival preach clearly that men are damned and doomed and lost without Christ. Let us make clear that no man by his goodness, by his merits, by religious rites, by moral ways, nor religious thoughts, can approach God. Men can only approach God as they acknowledge themselves lost sinners and so depend upon Jesus Christ for mercy and salvation.

Let us examine our hearts faithfully to see whether we follow in the train of Elijah and the men of God of other days who were used to bring great revivals.

III. The Showdown Which Brought the Revival

Can you picture that vast concourse on the seaward side of Mount Carmel where it slopes gently down toward the Mediterranean? Can you imagine the subdued hate of Ahab, the mingled arrogance and uneasiness of the challenged prophets of Baal? Can you picture the great throng of people who have been deceived, misled, partly by their own passions and wilfulness, and partly by unscrupulous leaders, away from the God of their fathers? Their fields lay wasted with drouth. Their livestock are gaunt and bony and few. The hand of God has been so heavy that honest hearts among them must have wondered if God would utterly destroy His people, His beloved nation Israel, and let them die for lack of rain to grow food. Before this great crowd came the showdown when Elijah faced the prophets of Baal, challenged them to one great trial of strength. In their presence he called on God, was heard and was answered, and the peoples' hearts were turned back to Jehovah. Let us consider how it was done and learn thereby how to go about having revival.

1. Elijah Found That Talking Alone Would Not Bring Revival

Consider the approach of the prophet Elijah to the people. *"And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word."*—I Kings 18:21.

Hiding for his life, Elijah had been away three and one-half years. The people had heard the spoutings of the prophets of Baal, had seen the curse of God on the

land. They were bewildered. Perhaps more than that, they were conscience-stricken. Yet they saw no hope for the blessing of God. They did not know, first-hand, the power of God. So they stared stonily at the prophet of God and "answered him not a word."

It was great counsel Elijah gave the people. Halting between two opinions is poor business. He said, "If the Lord be God, follow him: but if Baal, then follow him." But the people had no way to know whether Jehovah was the true God or no. If one had taken a majority vote, more people would have voted that Baal was the true God. All Baal's prophets were there—four hundred and fifty from over the land; and four hundred prophets of the groves, which ate at Jezebel's table.

However true and logical our arguments, people are not going to turn to God just by talk alone. We may well say that every man ought to find out for himself if God is the true God. We may say—and it is true—that every man ought to find out for himself that sin does not pay. It is even true that men ought to find out whether Christ is the Son of God and whether He will change the heart, will give peace, deep peace for every need, and will be the intimate and eternally sufficient Saviour that those who know Him say He is. But men will not find this out for themselves. You may preach until you are black in the face, but if you cannot move God to show Himself to sinners, then sinners will not be converted. It takes more than talk to have a revival.

Sometimes well-meaning pastors suppose that if they bring in a good Bible teacher, he will be used of God to bring a great revival. Well, the greatest soul winners have often been the best Bible students and the best Bible teachers, but Bible teaching alone will not bring a revival. It takes preaching with the power of God upon it. It takes a manifestation of the Spirit of God. A preacher who cannot put up had better shut up! If you cannot reach Heaven first, you cannot reach the people second. If you cannot prevail with God, you cannot prevail with men. Talk alone does not bring a revival. It may be eloquent talk, even scriptural and logical talk. It may be earnest talk. But if there is not an element of miracle, of divine intervention; if there is not an element of the heavenly, supernatural work of God that goes along with your talk, it will fall upon deaf ears and stony hearts. The people answered not a word when Elijah counselled them.

2. Elijah Preached a Miracle-Working God and Promised a Miracle to the People

Read on to learn what Elijah did after the people would answer him not at all.

"Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."—I Kings 18:22-24.

Here is the difference between Baal and the Lord God of Israel. Baal is not a living God. Elijah's God is a living God! We have a miracle-working Saviour. We preach a miracle gospel.

We need a generation of preachers and teachers who will not stutter when they preach the verbal inspiration of the Bible. That is a miracle; but if that miracle of divine revelation did not occur, then we have no Bible and we are no better than the prophets of Baal. We need a generation of preachers who will say boldly that Jesus Christ was born of a virgin. If Jesus was not born as no other

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person was ever born, and if He did not rise from the dead literally as the Scriptures say He did, then our God is no better than Baal. We need not dodge the question of Jonah and the whale. If God could not care for Jonah and bring him alive out of the belly of the whale, then God could not bring Christ out of the grave. If God could not create the heavens and the earth in six days (whatever those six days were), then our God is no better than Baal. We need to take a bold stand for a supernatural God. Boldly, we should say with Paul, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).

I have found great joy in that valiant answer of Gideon to the Lord. When the angel of the Lord appeared to Gideon and said unto him, "The Lord is with thee, thou mighty man of valour," Gideon answered, "Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us, and delivered us into the hands of the Midianites" (Judges 6:12, 13). If God tells me to go and preach the gospel, to make black hearts white, to make harlots pure, to make drunkards sober, to make infidels into believers, then I have a right to say with Gideon, "And where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt?" If God is any better than Baal, then where are His miracles?

That is the kind of a proposition that the bewildered, confused and sinful people could understand. They could place their feet upon that. That was a solid platform. If there could be a once-for-all showdown, and if the Lord God of their fathers could prove and would prove that He loved them, that He had turned their hearts back again, that He would prove Himself to them in miraculous ways—then the people were ready to see such a showdown. "And all the people answered and said, It is well spoken."

Thank God, I am accustomed to seeing miracles happen when God's people meet God's requirements. In my last campaign I saw a long-time drunkard come to claim Christ as Saviour. When, soon thereafter he joined the church as a candidate for baptism, I saw another man who had been his bitterest enemy, but now a devoted follower of Jesus Christ, rush forward to be the first to shake his erstwhile enemy's hand. He told me, "I thought it would be hard, but it was the easiest thing I ever did!" Thank God, it is not unusual but usual to see drunkards converted and sobered, to see convicts saved and made into decent, good citizens. It is not unusual to see broken homes reunited, to see Catholics and Jews and aged sinners saved. That is the kind of a revival Elijah proposed. People will hear that kind of a proposal if you make it sincerely and if you can back it up with proof!

3. Elijah Wet the Wood With Water and Poured Water in the Trench Round About the Altar

Thank God for the boldness of this man Elijah! One would suppose that he would have enough trouble setting fire to wood without matches, without bringing any fire with him, without getting the wood wet. But Elijah wanted everybody present to know that the living God had worked an outright miracle. So he made the wood good and wet. He wet the sacrifice and filled the trench with water. Elijah wanted everybody to know that the results were from God.

We should all face the fact that there is no human fire that can take the place of divine fire. Good music will not bring a revival, though I am for good music, Spirit-filled music by consecrated Christian people. Advertising will

not bring a revival. Eloquent speaking, attractive features—these will not bring a revival. Nothing less than a miracle of the grace of God can bring a revival. And Elijah had now made the issue so clear that only God Himself could prove Himself.

But Elijah knew a truth that we greatly need to learn. We emphasize it here. The God of Elijah can start a fire with wet wood just as well as with dry wood. Away with all these time-serving people who think one can have revival if all the conditions and circumstances are right! Some people think they could have a revival if there were no television, no radio, no movies, no ball games to compete with. Some people think they could have a revival if only they could get enough newspaper publicity. Some people think they could have a revival if it did not rain or did not snow, or if it was not too hot or too cold, or if high school commencement did not interfere. But Elijah knew that now, under the very worst possible conditions, God could have a revival. Circumstances? Elijah despised them, ignored them. He was looking to Heaven for his fire, and God had enough fire to burn wet wood, if Elijah could reach God.

So many Christians despair of having revival because of local circumstances. They remind me of a pastor in Dallas. We met one day and I greeted him with a question, "How are you today?"

He replied, "Very well under the circumstances."

I was struck immediately with this thought and said, "Get out from under the circumstances! A preacher ought not to be under the circumstances but under grace."

There are no impossible circumstances with God. There are not even any difficult circumstances with God. The God who made the Red Sea waters stand up in a wall on each side while the children of Israel marched through; the God who made the walls of Jericho fall down flat; the God who fed His people for forty years with manna from Heaven; the God who helped Gideon's three hundred defeat the hosts of the Midianites; the God who helped David kill the giant with a stone; and the God who brought fire from Heaven to burn up Elijah's sacrifice, can have a revival despite the circumstances.

When, in World War II, there came the break-through at Lo, in France, and the American armies planned their dash toward Berlin, it is said that some of the generals talked about the number of German tanks that roamed the south of France. Would they cut the supply line? General Patton considered the matter earnestly for a bit, then said, "We'll just ignore them!" Well, they that are for us are more than they that be against us. "If God be for us, who can be against us?" If sin abounds, then, thank God, grace does much more abound. And God is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

I am glad that Elijah wet the wood with twelve barrels of water. I suppose they hauled the sea water up the slopes of Mount Carmel to wet the wood. The drouth had probably dried up the springs and wells. But Elijah insisted; he must prove that the Lord God of Israel is able to cope with all the circumstances. If God cannot give a revival in difficult circumstances, then God is not sufficient for a poor lost soul's safety.

If God cannot save drunkards and harlots and convicts and atheists, then I would not want to risk Him with the salvation of a little child. If God cannot give a revival in hard times, I do not want him for good times. God is no fair-weather God! Now Elijah's God is as good in drouth and apostasy and poverty, in times of suspicion and hate and unspeakable wickedness, as He is in any other circumstances. Thank God, Elijah depended on a miracle and got it.

4. The Man Who Can Prevail With God Can Prevail With the People

Let us read more of the story after the water has wet all the wood and the altar and filled the trench.

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."—I Kings 18:36-39.

Notice the touching prayer of Elijah. He called God, "Lord God of Abraham, Isaac, and of Israel." He begged that God would let it be known that He was the true God in Israel and that Elijah was His servant and that all these things, including the three and one-half years' drouth, the assemblage on Mount Carmel, the altar, the bloody sacrifice, the prayer, were at God's command. He pleaded that God would show this people that He was the true God and that God had turned their hearts back to Him. What a prayer! The man who can pray that kind of a prayer sincerely can reach the ear of God.

Then the fire fell. It burned up the sacrifice. It burned the wood. It burned the stones. It burned the dust. It licked up the water that was in the trench.

What did the people say? These people, when Elijah had first challenged them that if God be God they would serve Him, had "answered him not a word." When he proposed to call down fire from God and prove the living God, then "all the people answered and said, It is well spoken." Now when the fire of God fell and the people saw it, "They fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."

Oh, beloved reader, if we can reach God, we can reach men. If we can get the fire to fall in our own lives, in our own families, among our own acquaintances, we can reach people. The real lack in our efforts at revival is a lack in prevailing with God.

Do you remember how Jacob met the angel and wrestled with him all the night long and said, "I will not let thee go, except thou bless me?" Well, the angel of God at last said, "Thy name shall be called no more Jacob [the schemer, the trickster], but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Jacob prevailed with God that night. The next day he had no trouble prevailing with Esau. Before he left that sacred tryst with the angel of God, he knew that he could face Esau successfully. He had "power with God and with men" and had prevailed. The reason we do not have power with men is because we do not have power with God. Oh, let us tell it everywhere, that if we would have revival, if we would turn the people of God back again to serve Him, if we would turn poor lost sinners to trust in Christ for salvation, we must first learn to prevail with God.

That is why the Saviour commanded the disciples, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). That is why one hundred and twenty people waited in the upper room those long ten days of fasting and prayer and supplication, until the power of God came at Pentecost. They prevailed with God first, so they had no trouble prevailing with men. That is the lesson which Elijah would give us today.

Some of the great evangelists have been great preachers. Others of them would not pass as great preachers; but all were great pray-ers. All of them had a great

gospel, but the power was from God and not from man. It was supernatural, not natural. They prevailed with God and that is why they could prevail with men.

Conclusion

Now some concluding thoughts about this great revival at Mount Carmel.

1. The Prophets of Baal Must Be Destroyed!

"And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."—I Kings 18:40.

I pondered seriously whether I should earlier in this message, when I was showing what kind of a man Elijah was, call to your attention then the slaying of these prophets of Baal. This is one reason God could trust Elijah with revival! Elijah was dead set against the prophets of Baal. He preached against sin. He demanded repentance. Now that the people had turned back to God, Elijah called to the people to seize these wicked, idolatrous enemies of God. The prophets were taken and Elijah himself slew them by the brook Kishon. We may be sure he acted under the direct command of God. According to the Mosaic law of God, they deserved to die and Elijah enforced God's law.

Oh, we want revival these days. But do we want a revival that ends in the slaying of the priests of Baal? Do we want a revival that ends with a purified church? Do we want to break fellowship with the lodges; do we want to be counted fanatics and fools by those round about us? Are we willing, as Elijah was, to take an out-and-out stand for the Bible, for Christ, for holy living, and against all the things of evil?

It may well be that some who now pray, "God, send the great revival," would change their tune if they knew what a genuine revival from Heaven would mean. Perhaps if they knew the divisions in homes that a great revival

would cause, the breakup in friendship, the laying of lives on the altar of sacrifice, they might be praying instead, "Oh God, please do not give a revival."

Years ago I was in a great church in revival services. The pastor pointed out to me a man in the church who violently opposed the pastor's leadership. This man declared that the pastor was not really a pastor, but was an evangelist; that they did not need to have revival services going on all the time in the church. He insisted that there ought to be more formal worship services, that the church ought to follow more the leadership of the denomination, etc. The pastor suggested that I talk with this man. I said that I believed that the man ought to be willing either to become reconciled to the pastor and co-operate with the pastor's leadership, and quit causing division, or he ought to move his membership to another church and not become a bone of contention and a cause of division. The pastor insisted that I talk with his member on this matter, and I did.

He was a saved man, evidently an honest man of good intentions. He saw my point. I showed him that the church felt this pastor was God's man for them, that it would be wrong to try to cause dissension and strife in the church. I urged him, if he could do so happily, to co-operate with the pastor and the people and help to build a great evangelistic church; but if he could not do that, then I urged him to move his membership to another church where he would feel more at home.

The man carefully considered my advice and then he and his daughter asked for their letters (Continued on page 12)

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Exam on Socialism

(Continued from page 1)

best. You need not return the examination paper to me unless you so desire; in fact, you might find it to be very helpful for further thought on the matter.

As you recall, examinations are of two general types—essay or objective. This is an "objective" type of examination wherein the question is fully stated for you, and you have merely to check "Yes" or "No." Just be sure you are right!

All right, let's go!

PART ONE

How Socialistic Are You?

I. First of all, do you accept socialism's major premise that the world can be made perfect by man—that there is a form of human government that can eliminate the personal tragedies and injustices that have plagued the human race since the dawn of history? ☐ Yes ☐ No

If you accept this, you are then able to keep your eyes glued upon this shining goal and ignore the tragedies and injustices that must be perpetrated in order to reach that imagined goal.

In other words, if you concentrated hard enough on the end, you can justify, in your own mind, the means that must be employed to reach that end.

The most classic example of this self-hypnotism was the socialist attitude toward the de-

liberate starvation of millions of Ukrainian peasants who refused to "cooperate": their death was mere incident on the road to Heaven-on-earth.

II. Do you approve of one of socialism's major policies—which we already have in America—the progressive personal income tax? ☐ Yes ☐ No

Does it give you a certain satisfaction to know that the man who earns ten times as much as you do has to pay thirty times as much tax? ☐ Yes ☐ No

This tax policy was taken right out of the socialist platform and is based on the socialist principle: "From each according to his ability, to each according to his need."

If you go along with this idea, you have taken one big step toward socialism.

III. Do you approve of high inheritance taxes (now in effect in the United States) which make it impossible for people to pass on any worthwhile degree of economic security to their children or family? ☐ Yes ☐ No

Just as the progressive tax prevents the formation of any important new group of wealthy people, the inheritance tax insures that most of the present wealth will pass into the hands of government upon the death of its present holders.

It is very important to the

promotion of socialism that the accumulation and holding of wealth be made impossible; so if you approve of the tax laws which accomplish that end, you are giving aid and comfort to socialism.

IV. Do you approve of the present law which took gold from the people and gave unlimited spending power to the Federal Government? ☐ Yes ☐ No

This is the secret weapon of socialism because it gives government control over the money supply and (through its inflation) control over the value of the people's earnings and savings.

In the words of Karl Marx, it enables government to "debauch the currency."

This control over the money has another value to socialism: it gives the government a bottomless purse from which it can subsidize special groups and in effect buy the people's votes.

If you can say, "That's all right with me," you have gone a long way toward becoming a socialist.

V. Do you believe that the relationship between "labor and capital" is essentially hostile? ☐ Yes ☐ No

Does the group of workers known as "management" (who plan the production and find the customers) inevitably seek to depress and abuse the group of workers known as "employees"? ☐ Yes ☐ No

Do you consider it impossible that they could ever be partners instead of adversaries? ☐ Yes ☐ No

If your answer is "yes," then you must go along with the idea of using the power of government to protect "labor" from "capital."

VI. Do you believe that profit is a drag on the economic progress of the people? ☐ Yes ☐ No

Do you believe that these payments for the use of people's savings (which have become tools of production) represent a cost that could and should be eliminated from the economy? ☐ Yes ☐ No

Do you think that the desire for profit inevitably results in monopoly, unfair practices, and exploitation of the customers? ☐ Yes ☐ No

If the answer is "yes," the logical step is for you to support the policy of government ownership and management of the tools.

VII. Do you believe that government can give anything to the people without first taking it away from the people?

This deception is socialism's neatest sleight-of-hand trick. The idea of "Federal funds" and "Federal aid" implies that the government can be a source of goods and revenue instead of just a redistribution agency.

Yet millions of intelligent people have been hookwinked by the "Federal horn of plenty." End of Part I.

I suggest at this point that you review the answers that you have checked. On my paper every one is answered "No!" Taken separately one proposition or another may seem to be the solution of a given social or economic need, but the intent behind each one is the enlargement of the power of the national government at the expense of the liberty of the citizens. There is no substitute for freedom!

The founding fathers of our Republic had learned that power concentrated in the hands of the government was always destructive of human rights and liberties. The great revolutions of the 18th and 19th centuries broke that concentration of autocratic power and brought into being popular government that is "of the people, by the people, and for the people." Democracy is the only form of government that provides a maximum of human liberty and whose chief characteristics are: free elections, a free press, freedom of thought and expression, free economic enterprise, the free exercise of conscience and religious liberty, and free schools. Such freedoms we must preserve against every attack.

Socialism is the apparently lovely lane that leads gradually and eventually to the precipice of national bankruptcy and the re-establishment of autocratic government in its ugliest form. No autocrat of antiquity ever controlled the minds and bodies of his subjects as does the small handful of Soviet sadists in Moscow. Since socialism produces no resources of its own, the lane is paved with the savings of capitalism, and therefore looks very attractive to the uncritical eye; but before long it becomes a morass of moral iniquity and the death-trap of human liberties.

The former head of the Communist Party in the United States issued a statement two years ago in which he listed twenty-two items which the Communist Party and the New Deal program had in common, such as, government deficit financing, insurance of bank deposits, control of bank credit, regulation of installment buying, social security, R. F. C. loans to business corporations, government housing, price controls, price support for farm products, agricultural credits, and "last but by no means least, stimulated war armaments production on a large scale." Thereafter he made these very pointed observations of the common objectives of communism and the New Deal in their purpose to expand the powers of the national government at the expense of the citizens:

"They have the single feature in common, that they are, in the main, particular aspects of the tendency to concentrate in the hands of the State the guiding reins of the national economy..."

"...it represents the maturing of the objective (material) prerequisites for socialism, the basic factor which makes socialism inevitable, the solid basis of scientific socialism..."

"...it points the way to, and represents the self-movement of material forces toward the progressive development of society up to and including the revolutionary replacement of capitalism by socialism."

"...is part of the whole movement which results in the objective preparation of society for its socialist transformation."

You may want to go back over your examination paper and check again on your answers. I imagine that by now you can see why my answer was a consistent, "No!"

PART TWO

What Can I Do About It?

Communism (and Socialism, which is its earlier and milder form) is intrinsically and violently anti-Christian. Karl Marx was a thorough-going materialist and atheist, as have been the leaders of the Internationals, First, Second, and Third. They recognize the fact that if there is a God, if the Gospel is true, then man is not just an animal, or human machine in society. Wrote Marx in the *Communist Manifesto*: "Law, morality, religion, are to him (the Socialist) so many bourgeois prejudices..." But Communism abolishes eternal truths, it abolishes all religion, and all morality..."

In my statement of policy, *The Ramparts We Watch* (1947)—have you read it? I sought to state the issue:

"All collectivist theory in one way or another denies the inviolability of the individual. For that reason collectivism—communistic or fascistic—is always anti-religious, and logically so. In the thoughtful words of a careful student: 'Collectivist regimes are always profoundly irreligious. For religious experience entails the recognition of an inviolable essence in men; it cultivates a self-respect and a self-reliance, which tend at some point to resist the total subjection of the individual to any earthly power. By the religious experience the humblest communicant is led into the presence of a power so much greater than his master's that the distinctions of this world are of little importance.... In the powerful national collectivist states of our time, the sins of the clergy have been a pretext, seized upon by the collectivists in their determination to stamp out the ultimate

resistance of the human soul. The real reason for the irreligion of fascists and communists is that religion cultivates a respect for men as men. Against that respect the totalitarian state cannot long prevail."

And now for the questions.

1. Do you think a Christian American should take a stand against destructive philosophies and forces? ☐ Yes ☐ No

2. Have you prayed about this matter? ☐ Yes ☐ No

3. Do you believe that eternal vigilance is indeed "the price of liberty?" ☐ Yes ☐ No

4. Do you believe that the churches and schools that stand undismayed and undaunted for the Gospel of the Lord Jesus Christ and for free enterprise should have the moral and material support of American Christians? ☐ Yes ☐ No

Several years ago when I was completing a research project at Harvard University, I learned of a group of students who organized a "Free Enterprise Association" to combat socialistic and communistic philosophies and programs that are running rampant in many parts of American education today. They made a modest appeal to American businessmen to support their program. The response was amazingly disappointing. Most business men were uninterested in young enthusiasts who were standing for the very principles on which American business and material prosperity have been built. Bill Cunningham, leading columnist in the Boston Herald, directed a withering blast at business men who talk free enterprise and moan about socialism, but do nothing to help their own cause when the opportunity presents itself.

To a considerable extent the same is true about Wheaton. While many of the alumni are enthusiastic and sacrificial in their support; and while many friends of the College also give systematically and sacrificially, there are still many who are indifferent to the cause of Christ in Christian education and in the case for free enterprise.

That brings me to the second set of questions in Part two.

1. Is your stewardship proportional to your income and ability to give ("every man according to his ability," Acts 11:29; "he which soweth bountifully shall reap also bountifully" II Cor. 9:6)? ☐ Yes ☐ No

2. Is your stewardship purposeful ("Every man according as he purposeth in his heart, so let him give;" II Cor. 9:7)? ☐ Yes ☐ No

3. Is stewardship a pleasure to you and therefore well pleasing to God ("In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality," II Cor. 8:2; "for God loveth a cheerful giver," II Cor. 9:7)? ☐ Yes ☐ No

4. Is stewardship prayerfully planned, not haphazard, not sporadic, not because of high pressure of some kind? ☐ Yes ☐ No

5. Is stewardship punctual ("Honour the Lord with thy substance, and the firstfruit of all thine increase," Prov. 3:9; "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," I Cor. 16:2)? ☐ Yes ☐ No

One is always tempted to think, tomorrow or next month or next year I will be able to do so much for the Lord. Said one businessman, "I reasoned that by putting all the profits back into the business that I would really have large stewardship for the Lord the following year. That is the year I went broke!"

To my way of thinking, all these questions should be answered in the affirmative, with a clear, ringing, "Yes!"

End of examination. Before folding the examination paper, I suggest that you fold your hands and bow your heart in prayer that the Most High will strengthen you also to stand for the Lord Jesus and for that form of government which has given us the largest possible freedom of religion and human rights. Let us be doers as well as hearers of the Word!

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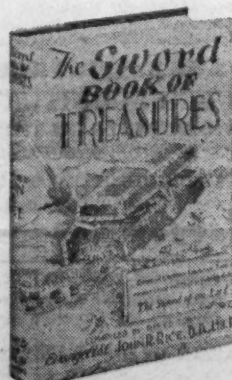
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Bloodhounds on Your Trail

(Continued from page 1)

stand the searching gaze of the eye of God.

Every sin leads to death. "The soul that sinneth, it shall die" (Ezek. 18:4). "The wages of sin is death" (Rom. 6:23). Whether you feel your sin or not, remember God sees it, and one day will blast it. A preacher telling the old, old story of salvation on a street corner was interrupted by a loud-mouthed young fellow who said: "It is strange I do not feel the weight of sin you talk about." Then he added, "How much does sin weigh? One pound? Ten pounds?"

The preacher answered, "Listen son, if you placed 100 pounds or ten pounds on the chest of a dead man, would he feel it?"

"No, not if he was dead."

"The fact is," continued the preacher, "you are dead. The man who does not feel the weight of his sins is spiritually dead." That is what Paul means when he says, "You...were dead in trespasses and sins" (Eph. 2:1). Again, speaking of himself and others before they knew Christ as Saviour he says, "We were dead in sins" (Eph. 2:5).

I am speaking to someone who says, "I don't feel the weight of my sins." Listen, your condition is worse than the man who feels them. Imagine a sick man, gravely ill, suffering terribly. Suddenly the pain leaves him. The sick man says to the doctor that he feels much better. He has no pain. The doctor gravely shakes his head. He knows very well what has happened. Mortification has begun. Pain has ceased. All hope is gone. The sick man is already physically dead in regard to pain. Soon the end will come. So it is with the person who is insensible to sin. Of all such the Bible says that unless they repent "the wicked shall be turned into hell" (Psa. 9:17).

Who have sinned?

God says, "All." Remember, He knows the heart. His Word declares, "All have sinned...There is none righteous, no, not one...There is none that doeth good, no, not one" (Rom. 3:23, 10, 12). The Bible's plain verdict is—every human being is a sinner.

Quit your sin

No one can be saved without abandoning sin. Leave it or take it to Jesus to be judged, but don't hold on to it. Jesus will separate you from your sin; or He will separate you and your sin from Himself forever, in a place called Hell. To profess faith in Christ while holding on to known sin is to cheat your own soul. I have seen the backsliding and shipwreck caused in such cases, as has every evangelist. The Bible says that when Paul preached in Ephesus, "Many also of those who believed, came confessing without reserve what their conduct had been, and not a few of those who had practiced magical arts brought their books together, and burnt them in the presence of Paul." That is the thing we need.

Lindsay Glegg tells how he tried to lead a young man to Jesus Christ, opening the Bible and showing him one passage after another, but something seemed to hold him back. The hour was late. Mr. Glegg finally told the seeker to go to his room and continue reading the same Scriptures, searching for light, then to tell him the results the following day.

The next day the young man appeared with radiant face, and exclaimed, "It's all right. This morning at 2:00 o'clock I surrendered to Christ."

"What held you back?"

"I am a bookseller and sell books of every class, good and bad; daily I put in the hands of youth a kind of literature that if they read, it will drag them to Hell. Last night I had a mighty battle; I have to make a living. But I have thought about what the Scriptures say, I have marked these passages in my Bible with red ink. This morning at 2:00 o'clock God changed my way of thinking. In an instant I could see what an awful thing I was doing. I repented; and Jesus came in to my heart."

Confess to God

Make a clean breast of your sin. To hide it is to die. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

A lawyer had a caged starling in his office. The starling had learned to answer when he was called. One morning a boy named Charlie entered the office. The lawyer went out for a few minutes, and when he returned the cage was empty.

"Where is the bird," he asked the boy. The lad answered that he didn't know. "Sonny, that bird was in the cage when I went out. Where has it gone?"

Charlie repeated that he did not know anything about the bird; that probably the door of the cage was open and the bird had flown away. At that the lawyer called out, "Starling, where are you?" "Here I am," answered the starling, and the voice came from the boy's pocket.

Imagine Charlie's situation. He had stolen the bird and hidden it in what he thought was a safe place. To hide his guilt he had lied twice; then the voice came from his pocket to betray him. There was no way he could deny that testimony. Not a word could he say. The bird was a living witness of his guilt, of his theft and of his lie.

That is what will happen when a world of guilty sinners who have tried to hide from God are hauled before the last high judgment bar. Every mouth will be stopped and all will be found guilty before God.

The guilt of sin

Let no man say, "Well then, if all men are sinners, sin can't be so bad." The fact is you don't have to sin. God says, "Sin shall not have dominion over you" (Rom. 6:14). God sacrificed His own Son in order that we might get rid of our sins; if we don't do it we shall be justly punished under the wrath of the Almighty. "He that committeth sin is of the devil," and the Book of God adds: "For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin" (I John 3:8, 9).

To try to avoid meeting Christ is suicide. The Saviour Himself said: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light..." (John 3:19, 20). And the result?

Fast as the wind a frightened deer fled from a party of riders that had startled it. Blinded by terror the animal threw itself into a heavy tangle of foliage. It so happened that a fierce lion, the terror of the jungles, was hidden there. It fell on the fugitive with its claws, killing and devouring the deer.

It is possible for the sinner to make a mistake of the same kind. The man who is afraid to meet the Saviour now and confess his sin may run from God only to fall suddenly into the frightful judgment.

One remedy

The great remedy for sin is Jesus Christ. Sinner friend, you must come to know Him. If not, you will be lost forever. John the Baptist pointed Him out one day saying: "Behold the Lamb of God, which taketh away the sin of the world." The Son of God faced the nameless horror of the sin of all humanity, took it upon Himself and expiated it on the Cross. The living Saviour invites you now to turn to Him with repentant heart. Offer your stained life to Him; He will change and renew it. You must do something with Jesus. You cannot dodge this matter of the Saviour. Jesus plainly told men they would have to choose. To one group He said: "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your

One Man, God, and Revival!

(Continued from page 10)

and moved their membership at once to another church. Since the man was evidently a godly man, though wrong I think, in his opposition to the pastor, his letter was granted. And the next Sunday morning he joined another church.

But the pastor came to me somewhat disconsolately and said, "Did you know that man put \$20 in the offering every Sunday?"

I thought it was funny then and I have smiled hundreds of times over it since. But it reminds me that we do not always want what we pray for.

If you knew that you must take sides against sin, would you still want a revival? If it meant the slaying of the prophets of Baal in your own life, the changing of habits, the giving up of luxuries, the break with friends who are dear, misunderstanding by those who love you, would you still want a fire-from-Heaven revival?

And I solemnly remind Christians everywhere that God does not give this kind of revival except on the basis of an outright stand against sin. Not until you are ready to be against sin and preach against sin and turn your own heart from sin do you really want the kind of revival that God wants to give.

2. Elijah's Burdens and Problems Were Not Ended With the Revival

Elijah had another wonderful answer to prayer the same day that the fire fell from Heaven. On Mount Carmel he prayed and prayed and sent his servant seven times to see if there was a cloud in the sky. He promised Ahab the rain would come. Then he kept on praying until there appeared a cloud the size of a man's hand. Again he advised Ahab to drive quickly to Jezreel. Then Elijah, with supernatural power given him, girded up his loins and ran before the chariot to the entrance of Jezreel and there was a great rain.

But Elijah's trouble was not over. Wicked Queen Jezebel, when she heard of her favorite prophets

sins" (John 8:23-24). Will you believe?

The Scotch patriot, Robert Bruce, was once hiding in the mountains from the forces of King Edward of England, when he heard the baying of bloodhounds. Bruce suddenly recognized the baying as that of his own dogs. His English enemies had put them on his track, sure that they would lead straight to their owner. Although worn out from hardships and lack of food, the Scotch patriot rose up at once and fled as rapidly as possible. But in vain; only one end seemed possible. The baying dogs came closer and closer. The fugitive was at the point of despair when suddenly he came upon a brook. Quickly he entered the water and walked downstream. Shortly afterward the dogs were at the bank. The tone of the barking changed as they worked upstream and down without finding the continuation of the trail. Bruce was able thus to elude his enemies because the dogs were unable to find the trail under the water.

Surely this is a picture of the sinner. Robert Bruce's own hounds were his pursuers. The sinner is pursued by his sins. Every man's own sins are sure to track him down and destroy him. What to do?

There is only one way; but thank God, there is one in which the guilty sinner can be saved from the judgment of God. He must hide himself in the current that flows from Calvary. There Jesus Christ paid with His own blood in order to freely offer pardon to every sinner. The bloodhounds of sin are at your heels—but here is hope for you. God loves you still. "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7).

Oh sinner without Jesus, turn to Him! Cry to Him, for He is able to cleanse you from every stain of sin. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

being slain, swore that Elijah should die also by the same time on the morrow (I Kings 19:1, 2). Then Elijah ran for his life and out in the wilderness sat down under a juniper tree and begged to die.

Let us face this fact; when great revival comes we are still to be outside the gate with Jesus bearing His reproach. God's holy prophets will never be popular in this world as they ought to be. We may gladly hope to be counted worthy for popularity in the world to come. But here we are strangers and pilgrims. Woe to us if all men speak well of us, for then we are not like Elijah, nor like Jesus, nor like Paul.

However great the revival, God will not get the whole world converted. There never was a revival that got unanimous results for God. Jezebel was untouched in the great revival at Mount Carmel and we do not know that Ahab was genuinely turned to God. You who criticize evangelists and say that "the results do not last" are only saying the same thing that people said after the Mount Carmel revival, and that they said after the revival at Pentecost, and after every other great revival that God ever gave. The human race is still a fallen race. Even

Christians are carnal and frail. We will never have a revival that will settle things with this human race until Jesus Christ returns and casts out of His kingdom all things that offend. Oh, for the time when every knee shall bow to Christ and every tongue shall confess that He is Lord! Meantime, we are aliens and strangers, ambassadors for God in this world, but citizens of another world. Let us then be faithful and pay God's price for revival and snatch people out of the fire. But we must wait until a later time for our rewards. This is the day of the cross, not of the crown. This is the day to suffer with Christ. Later we will reign with Him.

Now let us never forget the lessons of the Mount Carmel revival. One man, under God, can have a great revival and shake a community, a city, a nation, God willing. And God can ignore the circumstances and overcome the circumstances. God can start a fire with wet wood just as well as with dry wood. Let us remember that we cannot prevail with men for God until we prevail with God for men. Oh, secret closet of prayer! Oh, the upper room of Christian experience! Oh, Holy Spirit of God, neglected, quenched, grieved by the people of God! May God help us to wait on Him till revival floodtides come again upon us and ours; our churches, our communities, our nation!

Visit One of These Churches On Your Vacation!

<p>Highland Park Baptist Church 1901 Union Avenue Chattanooga, Tennessee Lee Roberson, Pastor</p>	<p>Trinity Methodist Church 1201 South Flower Street Los Angeles 15, California Pastors: R. P. (Bob) Shuler, D.D., R. P. Shuler, Jr., Ph.D.</p>
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